In the Name of Allah,
the All-beneficent, the All-merciful

قال الله تعالى:

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمْ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

Indeed Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification. (*Sūrat al-Aḥzāb* 33:33).

Prophetic traditions mentioned in both in Sunnī and Shī'ah authoritative reference books of *ḥadīth* and *tafsīr* (exegesis of the Qur'an) have confirmed that this holy verse was revealed to exclusively refer to the People of the Cloak [*ahl al-kisā'*], viz. Muḥammad, 'Alī, Fāṭimah, al-Ḥasan, and al-Ḥusayn ('a) as the *Ahl al-Bayt* (People of the Household).

For instance, refer to the following references:

Sunnī

Aḥmad ibn Ḥanbal (d. 241 AH), *al-Musnad*, 1:231; 4:107; 6:292, 304; *Ṣaḥīḥ Muslim* (d. 261 AH), 7:130; Al-Tirmidhī (d. 279 AH), *Sunan*, 5:361 et al.; Al-Dūlābī (d. 310 AH), *Al-Dhuriyyah al-Ṭāhirah al-Nabawiyyah*, p. 108; Al-Nasā'ī (d. 303 AH), *Al-Sunan al-Kubrā'*, 5:108; 113; Al-Ḥakīm al-Nayshābūrī (d. 405 AH), *Al-Mustadrak 'ala' ṣ-Ṣahīḥāyn*, 2:416, 3:133, 146-147; Al-Zarkashī (d. 794 AH), *Al-Burhān*, p. 197; Ibn Hājar al-Asqalānī (d. 852 AH), *Fatḥ al-Barī Sharḥ Ṣaḥīḥ al-Bukhārī*, 7:104.

Shī'ah

Al-Kulaynī (d. 328 AH), *Uṣūl al-Kāfī*, 1:287; Ibn Babawayh (d. 329 AH), *Al-Imāmah wa' t-Tabṣīrah*, p. 47, *ḥadīth* 29; Al-Maghribī (d. 363 AH), *Da'ā'im al-Islām*, pp. 35, 37; Al-Ṣādūq (d. 381 AH), *Al-Khiṣāl*, pp. 403, 550; Al-Ṭūsī (d. 460 AH), *Al-Amalī*, *ḥadīth* 438, 482, 783.

For more details, refer to the exegesis of the holy verse recorded in the following books of *tafsīr*: Al-Jassās (d. 370 AH), *Aḥkām al-Qur'ān*; Al-Wāḥidī (d. 468 AH), *Asbāb al-Nuzūl*; Ibn al-Jawzī (d. 597 AH), *Zād al-Masīr*; Al-Qurṭubī (d. 671 AH), *Al-Jāmi' Li-Aḥkām al-Qur'ān*; Ibn Kathīr (d. 774 AH), *Tafsīr*; Al-Tha'labī (d. 825 AH), *Tafsīr*; Al-Ṭabarī (d. 875 AH), *Tafsīr*; Al-Suyūṭī (d. 911 AH), *Al-Durr al-Manthūr*; Al-Shawkānī (d. 1250 AH), *Fatḥ al-Qadīr*; Al-'Ayyāshī (d. 320 AH), *Tafsīr*; Al-Qummī (d. 329 AH), *Tafsīr*; Furt al-Kūfī (d. 352 AH), *Tafsīr* at the margin of the exegesis of *Sūrat al-Nisā'* verse 59; Al-Ṭabarsī (d. 560 AH), *Majma' al-Bayān*, as well as many other sources.

THE ROLE OF
THE AHL AL-BAYT (‘a)
IN BUILDING THE VIRTUOUS COMMUNITY

BOOK SIX:
THE SYSTEM OF SOCIAL RELATIONS
OF THE VIRTUOUS COMMUNITY

قال رسول الله ﷺ:

"إني تاركٌ فيكُمُ الثَقلين: كتاب الله، وعترتي أهلَ بيتي، ما إن تمسكتُم بهما لن تضلوا أبداً وأنَّهُما لَن يَفترِقا حتّى يردا عَليَّ الحوضَ"

The Messenger of Allah (*ṣ*) said:

"Verily, I am leaving among you two precious things [*thaqalayn*]: The Book of Allah and my progeny [*'itratī*], the members of my Household [*Ahl al-Bayt*]. If you hold fast to them, you shall never go astray. These two will never separate from each other until they meet me at the Pond [*ḥawḍ*] (of *Kawthar*)."

Some references:

- Al-Ḥākim an-Nayshābūrī, *Al-Mustadrak 'alā'ṣ-Ṣaḥīḥayn* (Beirut), vol. 3, pp. 109-110, 148, 533
- Muslim, *Aṣ-Ṣaḥīḥ*, (English translation), book 31, *ḥadīth*s 5920-3
- At-Tirmidhī, *Aṣ-Ṣaḥīḥ*, vol. 5, pp. 621-2, *ḥadīth*s 3786, 3788; vol. 2, p. 219
- An-Nasā'ī, *Khaṣā'iṣ 'Alī ibn Abī Ṭālib*, *ḥadīth* 79
- Aḥmad ibn Ḥanbal, *Al-Musnad*, vol. 3, pp. 14, 17, 26; vol. 3, pp. 26, 59; vol. 4, p. 371; vol. 5, pp. 181-182, 189-190
- Ibn al-'Athīr, *Jāmi' al-Uṣūl*, vol. 1, p. 277
- Ibn Kathīr, *Al-Bidāyah wa'n-Nihāyah*, vol. 5, p. 209
- Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, vol. 6, p. 199

Naṣīr ad-Dīn al-Albanī, *Silsilāt al-Aḥādīth aṣ-Ṣaḥīḥah* (Kuwait: Ad-Dār aṣ-Ṣalāfiyyah), vol. 4, pp. 355-358

THE ROLE OF
THE AHL AL-BAYT

IN BUILDING THE VIRTUOUS COMMUNITY

BOOK SIX:

THE SYSTEM OF SOCIAL RELATIONS OF THE VIRTUOUS COMMUNITY

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BOOK SIX
THE SYSTEM OF SOCIAL RELATIONS

Prelude

Part One: System of Social Relations: Features and Foundations

- ***Chapter One: Features of Islamic Relations***
- ***Chapter Two: Rules and Foundations***

Part Two: Superstructure of the System

- ***Prelude***
- ***Chapter One: Superstructure and Applications of the Theory***
- ***Chapter Two: Superstructure of Rules and Foundations***

PRELUDE

Definition of Social Relations

In Islam, the general system of social relations, along with the duties and rights ensuing from it, is one of the crucial and basic pillars on which human society relies.

The social relations system can be defined as a set of duties, traditions, etiquette, rights, and obligations that organize the common relations between people in general with individuals of the virtuous community, and the correlation and behavior of the individuals of this virtuous community with one another.

Of course, this social relations system is different from the systems that organize the relations ensuing from special promises, covenants, and contracts such as contracts of matrimony, sale, lease, allegiance, and others. These naturally produce certain sorts of rights, duties, and other obligations. Certain persons undertake other sorts of rights, duties, and responsibilities because of certain positions and offices, such as Imamate, religious authority, management, or surety.

In conclusion, the system of social relations is a set of regulations that define man's social life and his personal responsibility towards the virtuous community. This system represents the foundation on which the other systems, which ensue from private contracts and obligations, rest so that these private systems may play their required roles in life and contribute to the attainment of perfection, because the social relations system deals with the root of social associations and human ties.

Family and the Social Relations System

The historical root of the system of social relations is

marriage and the family unit. These expanded to form clans, tribes, and peoples, as is maintained by the Holy Qur'ān that reads:

O people! Surely, We have created you of a male and a female, and made you tribes and families that you may know each other. Surely, the most honorable of you with Allah is the one among you most careful of his duty. Surely, Allah is Knowing, Aware. (49:13)

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O people! Be careful of your duty to your Lord Who created you from a single being and created its mate of the same kind and spread from these two many men and women. (4:1)

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In the same fashion, family stands for the primary and fundamental brick in the Islamic structure and the Ahl al-Bayt's vision of a virtuous human community. For that reason, Islam has taken much interest in family, and established an exact, firm, and all-inclusive system to organize all family relations and affairs in their most exact details and various domains.

The Ahl al-Bayt's concept about family and matrimonial relations has particularities that enable it to face all social problems and coexist with all social developments.

However, here we will deal with the topic of family for the following two reasons:

First: This topic is of social and human importance. It is also so comprehensive and broad that it is worth studying thoroughly and meticulously, just like the economic system, the system of contracts and transactions, the system of acts of worship, and the other systems whose details

require independent discussions.

Second: Because the main topic of this series of books is the building of the virtuous community, our discussion will be dedicated to the system of social relations of this community exclusively. Hence, we will deal with the general aspects of the virtuous community without discussions on the private relations that ensue from contracts and pledges.

We will highlight the foundations and vital rules of this system, its commitment to covenants, obligations, and reciprocal rights. We will also touch upon the principle of private behavior in social relations. This principle involves behavior arising from typical human situations, such as fatherhood, brotherhood, old age; comprehension, self-strife or self-purification; or contracts and obligations, such as matrimony.

Islam has conferred an advanced formula upon family through the many laws in this respect and released it from its naïve and primitive state. Constructing and firmly strengthening the family in virtue and uprightness plays a significant role in strengthening and developing the structure of general social relations.

Morality in Social Relations

It is true that the system of social relations is a set of laws, legislations, obligations, rights, activities, regulations, manners, and rituals; however, at the same time, it expresses a moral prospect of social behavior and a doctrine-based understanding of the cosmos, life, man, the beginning of creation, and the finale.

This is why books on ethics have discussed this aspect of the social relations system. However, this system is more comprehensive and involves commitments and obligations related to other important topics in Islamic legislation.

Method of Research in Social Relations

We will only discuss the general concept of the Ahl al-Bayt (‘a) with regard to some aspects of the Islamic concept of social relations, its rules and general foundations, and some of its special items, applications, and superstructure.

Through this discussion, we will discover the differences between the common Islamic frames and the distinctive features of the Ahl al-Bayt (‘a) in the social construction of the virtuous community. Differences are to be expected because the Ahl al-Bayt (‘a) wanted the virtuous community to act as an excellent example, pattern, and model for the Muslims. In addition, the Ahl al-Bayt (‘a) depended upon the genuine and perfect Islam that they had inherited and recognized from the Glorious Qur'ān and from their ancestor, the Holy Prophet—peace be upon him and them.

From time to time, we will refer to such distinctive particularities and features.

The discussion of this topic is divided into two chief parts; the first deals with features and foundations of social relations in the light of Islam, while the second deals with the superstructure and details of the forms and components of these social relations.

The first part is divided into two chapters, the first of which deals with the identification and definition of social relations in content, objectives, and scope. The second deals with the rules and general principles that identify these relations and control their progress and activities.

The second part includes the superstructure of social relations, which incorporates legislations dealing with the details of social relations and identifies various sorts of behavior that accomplish the objectives, embody the rules, and portray its numerous features.

Part One:
System Of Social Relations:
Features And Foundations

Chapter One:
Features Of The Islamic
Concept Of Social Relations

1. Openness and Social Accessibility

2. Reinforcement of Social Structure

3. Elements of Social Relations

4. Levels of Social Relations

5. Special Treatment

OPENNESS IN SOCIAL RELATIONS

The Islamic concept of social relations—as taught by the Ahl al-Bayt (‘a)—highlights openness or social accessibility and expansion in building social relations and associations as opposed to seclusion, aloofness, and monasticism. It focuses on the naivety of human nature and directs it towards perfection in this important aspect. Human nature pushes man in the direction of associating with others, establishing strong ties with them, seeking their help in needs, and getting to know them more closely.

This natural inclination can be inferred from the Holy Qur'ān in its discussion regarding the creation of spouses:

ڈڑڑڑڑکیکگگگپپگ
گپگگگں

One of His signs is that He created mates for you from yourselves that you may find rest in them, and He put between you love and compassion. Most surely, there are signs in this for a people who reflect. (30:21)

More evidently, the Holy Qur'ān has stated that the purpose behind driving people into kinships and tribes was to create familiarity among people and to establish social relations:

ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ
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O humankind! We have surely created you of a male and a female and made you tribes and families that you may know each other. Surely, the most honorable among you with Allah is the one who is most careful of his duty. Surely, Allah is Knowing, Aware. (49:13)

Furthermore, there are many Qur'ānic texts confirming the naïve nature of human beings.

As for the Ahl al-Bayt (‘a), reported instructions of the inclination towards social relations has been confirmed by them through their precepts and directives to their followers. For instance, according to a validly reported tradition, Murāzim has reported Imam al-Ṣādiq (‘a) as saying:

عَلَيْكُمْ بِالصَّلاَةِ فِي الْمَسَاجِدِ وَحُسْنِ الْجِوَارِ لِلنَّاسِ وَإِقَامَةِ الشَّهَادَةِ وَحُضُورِ الْجَنَائِزِ. إِنَّهُ لاَ بُدَّ لَكُمْ مِنَ النَّاسِ. إِنَّ أَحَداً لاَ يَسْتَغْنِي عَنِ النَّاسِ فِي حَيَاتِهِ، وَالنَّاسُ لاَ بُدَّ لِبَعْضِهِمْ مِنْ بَعْضٍ.

Always offer prayers in the mosques (of the non-Shī`ah Muslims) and show good neighborliness to people. Testify for rightful parties and attend their funeral ceremonies. Verily, you can never manage without other people. No one can manage without others throughout life, since people are in an indispensable need of each other.[1]

Making brethren-in-faith

The Holy Imams of the Ahl al-Bayt (‘a), underscoring this trend in social relations, directed their followers towards making as many friendships and associations as possible.

In this respect, Imam al-Riḍā (‘a) is reported to have said:

مَنِ اسْتَفَادَ أَخاً فِي اللهِ اسْتَفَادَ بَيْتاً فِي الْجَنَّةِ.

Whoever makes another their brother-in-faith has in fact won a house in Paradise.[2]

Imam al-Ṣādiq (‘a) is also reported to have said:

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:399, S.1, H. 5.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:407, H.1.

أَكْثِرُوا مِنَ الأَصْدِقَاءِ فِي الدُّنْيَا، فَإِنَّهُمْ يَنْفَعُونَ فِي الدُّنْيَا وَالآخِرَةِ. أَمَّا فِي الدُّنْيَا، فَحَوَائِجُ يَقُومُونَ بِهَا، وَأَمَّا فِي الآخِرَةِ فَإِنَّ أَهْلَ جَهَنَّمَ قَالُوا: (مَا لَنَا مِنْ شَافِعِينَ. وَلاَ صَدِيقٍ حَمِيمٍ).

Make friends with as many people as possible in this world, for they shall benefit in this world and in the Hereafter. In this world, they may set right your worldly needs. In the Hereafter, the inhabitants of Hellfire shall say, "So now we have neither intercessors nor a true friend. (26:100-101)"[1]

Confirming this instruction, Imam al-Ṣādiq (‘a) is also reported to have said:

إِسْتَكْثِرُوا مِنَ الإِخْوَانِ فَإِنَّ لِكُلِّ مُؤْمِنٍ دَعْوَةً مُسْتَجَابَةً.

Make brothers-in-faith with as many people as possible, for each faithful believer has answered prayers.

إِسْتَكْثِرُوا مِنَ الإِخْوَانِ فَإِنَّ لِكُلِّ مُؤْمِنٍ شَفَاعَةً.

Make brothers-in-faith with as many people as possible, for each faithful believer will be granted [the] right to intercede.

أَكْثِرُوا مِنْ مُؤَاخَاةِ الْمُؤْمِنِينَ فَإِنَّ لَهُمْ عِنْدَ اللهِ يَداً يُكَافِئُهُمْ بِهَا يَوْمَ الْقِيَامَةِ.

Make brothers-in-faith with as many faithful people as possible, for they will have some privilege with Almighty Allah by which He shall reward them on the Day of Resurrection.[2]

Imam `Alī, the Commander of the Faithful (‘a), is reported to have composed the following poetic lines:

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:407, H.5.

2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:408, H.1 & 567, H. 2. Similar reports of can be found in Sections: 135 and 136 of the same reference book.

عَلَيْكَ بِإِخْوَانِ الصَّفَاءِ فَإِنَّهُمْ
عِمَادٌ إِذَا اسْتَنْجَدْتَهُمْ وَظَهُورُ
وَلَيْسَ كَثِيراً أَلْفُ خِلٍّ وَصَاحِبٍ
وَإِنَّ عَدُوّاً وَاحِداً لَكَثِيرُ

Try to win pure-hearted brothers, for they become
Your trust and support when you seek their aid
A thousand associates and friends are not many,
But a single enemy is much too many!

Warning against aloofness and hostility

With respect to the trend of building good social relations with people, the Holy Imams (‘a) warned their followers against aloofness, incurring the hostility of others, and disputing and arguing, as such things damage social relations.

One of the Infallible Imams (‘a) is reported to have said:

الإِنْقِبَاضُ عَنِ النَّاسِ مُكْسِبَةُ الْعَدَاوَةِ.

Detachment from people provokes hostility.[1]

Imam al-Ṣādiq (‘a) is reported to have quoted Imam `Alī (‘a) as saying:

إِيَّاكُمْ وَالْمِرَاءَ وَالْخُصُومَةَ فَإِنَّهُمَا يُمْرِضَانِ الْقُلُوبَ عَلَى الإِخْوَانِ وَيَنْبُتُ عَلَيْهِمَا النِّفَاقُ.

Beware of engaging yourselves in contention and dispute because these two matters poison your hearts towards your friends and act as a fertile source of hypocrisy.[2]

1- Ibn Abi’l-Ḥadīd, *Sharḥ Nahj al-Balāghah* 10:52. The author reports this tradition from Imam `Alī the Commander of the Faithful (‘a).

2- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:567, S. 135, H. 1.

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Imam al-Ṣādiq (‘a) is also reported to have quoted the Holy Prophet (ṣ) as saying:

مَا كَانَ جَبْرَئِيلُ يَأْتِينِي إِلاَّ قَالَ: يَا مُحَمَّدُ، إِتَّقِ شَحْنَاءَ الرِّجَالِ وَعَدَاوَتَهُمْ.

Every time (Archangel) Gabriel visited me, he would say to me, “O Muḥammad, beware of the hostility and animosity of others.”[1]

Indulgence

Another indication of the trend of the Holy Imams towards building good relations with others is that they instructed their followers to gratify others by treating them leniently in matters of humor and disposition. According to an authentic tradition, Imam al-Ṣādiq (‘a) is reported to have quoted the Holy Prophet (ṣ) as saying:

أَمَرَنِي رَبِّي بِمُدَارَاةِ النَّاسِ كَمَا أَمَرَنِي بِالْفَرَائِضِ.

My Lord ordered me to accommodate people with the same fortitude that He ordered me to have in obligatory (religious) duties.[2]

Isolation and Monasticism

On the other hand, there are some traditions that can be taken to mean that secluding oneself and steering clear of social activities and associations with people could be the

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The tradition following this one in this reference book reads that the Holy Prophet (ṣ) said: Whoever meets Almighty Allah enjoying the following three traits will enter Paradise from any gate he chooses: (1) good manners, (2) fear of God in public and private, and (3) forsaking contention even when he is right.

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:408, H. 6, S. 7.

2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:540, H. 1, S. 121.

most preferred course one might adopt.

In his book of *Rawḍat al-Kāfī*, Shaykh al-Kulaynī has reported through a valid chain of authority on the authority of Ḥafṣ ibn Ghiyāth that Imam al-Ṣādiq (‘a) delivered the following instruction:

إِنْ قَدَرْتَ أَنْ لاَ تَخْرُجَ مِنْ بَيْتِكَ فَافْعَلْ، فَإِنَّ عَلَيْكَ فِي خُرُوجِكَ أَنْ لاَ تَغْتَابَ وَلاَ تَكْذِبَ وَلاَ تَحْسُدَ وَلاَ تُرَائِيَ وَلاَ تَتَصَنَّعَ وَلاَ تُدَاهِنَ... نِعْمَ صَوْمَعَةُ الْمُسْلِمِ بَيْتُهُ، يَكُفُّ فِيهِ بَصَرَهُ وَلِسَانَهُ وَنَفْسَهُ وَفَرْجَهُ.

If possible, you should never leave your house, because if you leave your house, then you must stop backbiting, telling lies, envying others, showing off, boasting, and sycophancy... How excellent a hermitage is a Muslim’s house wherein he casts his sight down and controls his tongue, his self, and his private parts...[1]

In the famous book of *tafsīr* (i.e. exegesis of the Holy Qur'ān) that is ascribed to `Alī ibn Ibrāhīm, Imam `Alī, the Commander of the Faithful (‘a), is reported to have said:

طُوبَى لِمَنْ لاَزَمَ بَيْتَهُ وَأَكَلَ كَسْرَتَهُ وَبَكَى عَلَى خَطِيئَتِهِ وَكَانَ مِنْ نَفْسِهِ فِي تَعَبٍ وَالنَّاسُ مِنْهُ فِي رَاحَةٍ.

Blessed is he who confines himself to his house, eats the least food possible, weeps for his sins, tires himself, and others are free of his annoyance.[2]

Following the course of the author of *Wasā'il al-Shī`ah* who commented on such traditions, we can interpretively say that these instructions are restricted to exceptional

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:283, H. 1. (The completion of the tradition is found in the margin of this reference book.)

2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:284, H. 5. (Traditions of the same meaning can be found in the same chapter of this reference book.)

situations when one finds oneself too weak to resist the surrounding pressures and seductions; one can adopt seclusion cautiously when it becomes too difficult to avoid the disadvantages of association with others. As another interpretation, we may also say that these instructions stand to educate and warn people about the necessity to behave correctly when associating with others in society.

Almighty Allah has created man to attain perfection by undertaking responsibility and preferring right over wrong and good over evil within his circumstances in the universe and the progress of society. Thus, fleeing this divine trial and test—by fleeing from social life and obligations—will never achieve such perfection.

Considering these two interpretations of the seemingly contradictory traditions, it is unfeasible to adopt the second group (of traditions mentioned) because the traditions of the first type (i.e. emphasizing good social relations with others and playing active roles in social life) are congruous with the instructions of the Holy Qur'ān and the Holy Sunnah. In addition, these traditions are considerably more in number than the traditions of the second type, more reliable in chains of authority, more familiar with the scholars of the virtuous community, and more applicable to the deeds and manners of scholars and righteous people.

Commenting on this point, `Allāmah al-Ṭabrisī, in his famous (book of) *tafsīr* entitled *Majma` al-Bayān* says:

"Traditions warn against seclusion, detachment from people and communities, monasticism, and aloofness."[1]

Confirming this fact, the Holy Qur'ān says:

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:285, H. 7, S. 51.

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The Monasticism, which they invented for themselves, We did not prescribe for them. We prescribed only the seeking of the pleasure of Allah, but that they did not foster, as they should have done. (57:27)

Monasticism—in the sense of fearing Almighty Allah and worshipping Him in private—was prescribed only to save those mentioned in the verse from being killed or from being forced to abandon the religion of Almighty Allah, but they did not promote monasticism as it was meant to be. Instead, they turned it into detachment from society, abstinence from legitimate matrimonial union, forsaking obligations and responsibilities, making it a profession in the end.[1]

1- Refer to the exegesis of this holy verse in *Majma` al-Bayān* by `Allāmah al-Ṭabrisī where he cites the tradition of Ibn Mas`ūd quoting the Holy Prophet (ṣ) as saying, "The monasticism of my nation is emigration (i.e. *hijrah*), jihad, prayer, fasting, Ḥajj, and `Umrah.

REINFORCING THE SOCIAL STRUCTURE

The second purpose behind social relations is to reinforce the foundations of Muslim society and strengthen the social structure to maintain continuous progress towards social perfection. Correct social relations also help gain access to platforms of power, justice, welfare, and reconciliation, and help Muslim society face and solve various problems arising from social, political and economic practices. Social relations also aid in spirituality and self-perfection within the movement of humankind towards Almighty Allah.

Reinforcing the social structure depended on a number of essential principles mentioned below.

The Principle of Mutual Support and Aid

Muslims in general and faithful believers in particular are required to support and aid each other. As has been previously cited, Imam al-Ṣādiq (‘a) is authentically reported to have said:

الْمُسْلِمُ أَخُو الْمُسْلِمِ؛ لاَ يَظْلِمُهُ وَلاَ يَخْذُلُهُ وَلاَ يَخُونُهُ. وَيَحِقُّ عَلَى الْمُسْلِمِينَ الإِجْتِهَادُ فِي التَّوَاصُلِ وَالتَّعَاقُدِ عَلَى التَّعَاطُفِ وَالْمُوَاسَاةُ لأَهْلِ الْحَاجَةِ وَتَعَاطُفِ بَعْضِهِمْ عَلَى بَعْضٍ حَتَّى تَكُونُوا كَمَا أَمَرَكُمُ اللهُ عَزَّ وَجَلَّ، رُحَمَاءَ بَيْنَكُمْ مُتَرَاحِمِينَ مُغْتَمِّينَ لِمَا غَابَ عَنْكُمْ مِنْ أَمْرِهِمْ عَلَى مَا مَضَى عَلَيْهِ مَعْشَرُ الأَنْصَارِ

Muslims are brothers of each other. They neither wrong, nor disappoint, nor betray each other. The duties that are incumbent on Muslims towards each other are to exert effort in communication, agree on mutual sympathy, treat the needy as they treat themselves, and empathize with one another. If you abide by this, you will be exactly as Almighty Allah has ordered you to be: compassionate towards each other, merciful towards one another, regretful about

عَلَى عَهْدِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

missing any opportunity to help a brethren-in-faith, just like the conduct of the Anṣār during the lifetime of the Messenger of Allah (ṣ).[1]

Imam al-Ṣādiq (‘a) is also reported to have quoted the Holy Prophet (ṣ) as saying:

مَنْ سَمِعَ رَجُلاً يُنَادِي يَا لَلْمُسْلِمِينَ، فَلَمْ يُجِبْهُ، فَلَيْسَ بِمُسْلِمٍ.

Whoever hears someone calling for the help of Muslims but fails to respond to him, is not actually a Muslim.[2]

Imam al-Ṣādiq (‘a) is also reported to have said:

مَنْ لَمْ يَهْتَمَّ بِأُمُورِ الْمُسْلِمِينَ فَلَيْسَ بِمُسْلِمٍ.

He who does not care about the affairs of Muslims is not Muslim.[3]

Enjoining the Right and Forbidding the Wrong

In its capacity as one of the greatest divinely commissioned obligations and the highest and most honorable duties, the principle of enjoining the right and forbidding the wrong has been defined and introduced by traditions as:

سَبِيلُ الأَنْبِيَاءِ وَمِنْهَاجُ الصُّلَحَاءِ.

...The course of prophets and the manner of the righteous.

فَرِيضَةٌ عَظِيمَةٌ بِهَا تُقَامُ الْفَرَائِضُ وَتَأْمَنُ الْمَذَاهِبُ وَتُحَلُّ الْمَكَاسِبُ

It is a great duty through which other duties are carried out, routes are secured, earnings are made legal,

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:542, H. 2.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:108, S. 59, H. 1.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:559, H. 1, S. 18.

وَتُرَدُّ الْمَظَالِمُ وَتُعَمَّرُ الأَرْضُ وَيُنْتَصَفُ مِنَ الأَعْدَاءِ وَيَسْتَقِيمُ الأَمْرُ.

aggressions are warded off, lands are nurtured, enemies are retaliated, and all affairs set aright.[1]

The Principle of Thinking Well Of Others

Another principle of social relations is having good thoughts about others, assuming the best about the conduct of ones brethren-in-faith, closing one's eyes to their flaws, and concealing the defects of others to bind the social structure and prevent any cracks from appearing in it. On the authority of his infallible fathers, Imam al-Bāqir (‘a) has quoted Imam `Alī, the Commander of the Faithful (‘a), as saying:

ضَعْ أَمْرَ أَخِيكَ عَلَى أَحْسَنِه حَتَّى يَأْتِيَكَ مِنْهُ مَا يَغْلِبُكَ، وَلاَ تَظُنَّنَّ بِكَلِمَةٍ خَرَجَتْ مِنْ أَخِيكَ سُوءاً وَأَنْتَ تَجِدُ لَهَا فِي الْخَيْرِ مَحْمَلاً.

Assume the best possible about the deed of your brother-in-faith unless you see in him something that tears down your assumption. Never deem evil any word uttered by your brother-in-faith as long as you can find an acceptable excuse for it.[2]

Abū-Baṣīr has reported Imam al-Ṣādiq (‘a) as saying:

لاَ تُفَتِّشِ النَّاسَ فَتَبْقَى بِلاَ صَدِيقٍ.

Do not scrutinize people lest you remain friendless.[3]

Al-Ḍaḥḥāk ibn Mukhallad has reported that he heard Imam

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:595, H. 6, S. 1.
2- Shaykh al-Kulaynī, *al-Kāfī* 2:362, H. 3; Shaykh al-Ṣadūq, *al-Amālī*, pp. 380, H. 483; `Allāmah al-Majlisī, *Biḥār al-Anwār* 75: 196, H. 11 as quoted from the previous reference books.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:458, H. 2, S. 56.

al-Ṣādiq (‘a) saying:

لَـيْسَ مِـنَ الإِنْـصَافِ مُطَالَبَـةُ الإِخْـوَانِ بِالإِنْصَافِ.

It is unfair to demand friends to be fair (with you).[1]

The Principle of Consultation

Social relations in Islam are built up by seeking the counsel of other Muslims and making use of their experience and opinions and by sharing your experiences and affectionately advising them about performing certain acts.

Abū-Hurayrah has reported that he heard the Holy Prophet (ṣ) saying:

إِسْتَرْشِـدُوا الْعَاقِـلَ وَلاَ تَعْـصُوهُ فَتَنْدَمُوا.

Seek the guidance of the reasonable and do not disregard their advice, lest you regret.[2]

Sulaymān ibn Khālid has reported that he heard Imam al-Ṣādiq (‘a) saying:

إِسْتَشِرِ الْعَاقِلَ مِنَ الرِّجَالِ الْـوَرِعَ فَإِنَّـهُ لاَ يَـأْمُرُ إِلاَّ بِخَيْـرٍ، وَإِيَّـاكَ وَالْخِـلاَفَ فَـإِنَّ مُخَالَفَـةَ الْـوَرِعِ الْعَاقِلِ مَفْسَدَةٌ فِي الدِّينِ وَالدُّنْيَا.

Seek the advice of reasonable and pious men, because they order you only towards good. Beware of defying them, because to defy reasonable and pious men brings about corruption in religious and worldly affairs.[3]

Imam al-Ṣādiq (‘a) is also reported to have quoted the Holy Prophet (ṣ) as saying:

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:458, H. 3, S. 56.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:409, H. 1, S. 9.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:426, H. 5.

مُشَاوَرَةُ الْعَاقِلِ النَّاصِحِ رُشْدٌ وَيُمْنٌ وَتَوْفِيقٌ مِنَ اللهِ، فَإِذَا أَشَارَ عَلَيْكَ النَّاصِحُ الْعَاقِلُ فَإِيَّاكَ وَالْخِلاَفَ فَإِنَّ فِي ذَلِكَ الْعَطَبَ.

Seeking the counsel of wise well-wishers is a sign of judiciousness, blessing, and guidance to success by Almighty Allah, so if a wise well-wisher gives you advice, beware of defiance lest you come upon destruction.[1]

The qualifications of a true advisor specified by the Holy Legislator are rationality, piety, confidentiality and soundness of character.

Al-Ḥalabī has reported Imam al-Ṣādiq (‘a) as saying:

إِنَّ الْمَشُورَةَ لاَ تَكُونُ إِلاَّ بِحُدُودِهَا، فَمَنْ عَرَفَهَا بِحُدُودِهَا وَإِلاَّ كَانَتْ مَضَرَّتُهَا عَلَى الْمُسْتَشِيرِ أَكْثَرَ مِنْ مَنْفَعَتِهَا لَهُ. فَأَوَّلُهَا أَنْ يَكُونَ الَّذِي تُشَاوِرُهُ عَاقِلاً، وَالثَّانِيَةُ أَنْ يَكُونَ حُرّاً مُتَدَيِّناً، وَالثَّالِثَةُ أَنْ يَكُونَ صَدِيقاً مُؤَاخِياً، وَالرَّابِعَةُ أَنْ تُطْلِعَهُ عَلَى سِرِّكَ فَيَكُونُ عِلْمُهُ بِهِ كَعِلْمِكَ بِنَفْسِكَ، ثُمَّ يُسِرُّ ذَلِكَ وَيَكْتُمُهُ. فَإِنَّهُ إِذَا كَانَ عَاقِلاً إِنْتَفَعْتَ بِمَشُورَتِهِ، وَإِذَا كَانَ حُرّاً مُتَدَيِّناً جَهَدَ نَفْسَهُ فِي النَّصِيحَةِ لَكَ، وَإِذَا كَانَ صَدِيقاً

Surly, seeking of advice must be within limits; therefore, if one ignores (or violates) these limits, the harm will be more than the benefit. The first of these limits is that the consultant must be wise. The second is that he must be honorable and devout. The third is that he must be a brotherly friend. The fourth is that when you tell him about your secret, he must understand it exactly as you have explained and then he must keep it in confidence. If the advisor is wise, you will then benefit from his advice. If he is honorable and devout, he will make all possible efforts to give you the best advice. If he is

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:426, H. 6.

مُؤَاخِياً كَتَمَ سِرَّكَ إِذَا أَطْلَعْتَهُ عَلَيْهِ، وَإِذَا أَطْلَعْتَهُ عَلَى سِرِّكَ فَكَانَ عِلْمُهُ بِهِ كَعِلْمِكَ بِهِ تَمَّتِ الْمَشُورَةُ وَكَمُلَتِ النَّصِيحَةُ.

your brotherly friend, then he will conceal your secret after you reveal it to him. If he understands your secret as you do, then he will give perfect counsel and advice.[1]

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:426-427, H. 8.

SUBSTANCE OF SOCIAL RELATIONS

EQUALITY AND FRATERNITY

The third aspect of social relations is that they must have sound foundations based on reality and values on the one hand and be a constituent of the social structure on the other.

Islam views as the best social relations based on equality. People are originally equal and each one is the counterpart of the other; therefore, no one can excel another in origin. Hence, the Holy Qur'ān declares:

O Mankind! Surely, We have created you of a male and a female, and made you tribes and families that you may know each other. (49:13)

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The Holy Prophet (ṣ) has also declared:

All of you belong to Adam (equally), and Adam was created of dust.[1]

كُلُّكُمْ لِآدَمَ وَآدَمُ مِنْ تُرَابٍ.

However, differences and privileges arise due to extraordinary factors that ensue from the movement of man, both individually and socially. Some privileges are real—such as piety, knowledge, education, and practice of virtues like patience and charity—while others are false and unreal (having riches, many children, material wealth and influence). A third category of privileges arises from talents divinely bestowed on certain individuals or the divine selection of certain individuals.

1- `Allāmah al-Majlisī, *Biḥār al-Anwār* 73:350, H. 13.

The nature of social relationship must be Islam-based and faith-based, which automatically becomes a relationship of equality among the individuals of a society ruled by the doctrines of Islam.

As a result, Muslims are brothers of one another. They are equal and comparable in spiritual values. Their ties and relations are similar to those who have the same father and mother. Islam has placed social ties and relations among people of the same faith on the same level and of similar worth and significance as blood ties and relations.

According to many validly reported traditions, this concept is corroborated by marriages performed at the time of the Holy Prophet (ṣ). For instance, Shaykh al-Kulaynī, in his book, *al-Kāfī*, has validly reported the story of the marriage of Juwaybir to the daughter of one of the chiefs of the Arab clans. Juwaybir—an ugly, short, dark skinned, needy man from al-Yamāmah—who embraced Islam devoutly, was ordered by the Holy Prophet (ṣ) to betroth the daughter of Ziyād, a chief of the clans of al-Madīnah. He said:

يَا جُوَيْبِرُ، إِنَّ اللهَ قَدْ وَضَعَ بِالإِسْلاَمِ مَـنْ كَـانَ فِـي الْجَاهِلِيَّـةِ شَـرِيفاً، وَشَـرَّفَ بِالإِسْـلاَمِ مَـنْ كَـانَ فِـي الْجَاهِلِيَّـةِ وَضِـيعاً، وَأَعَـزَّ بِالإِسْـلاَمِ مَـنْ كَـانَ فِـي الْجَاهِلِيَّـةِ ذَلِـيلاً، وَأَذْهَبَ بِالإِسْلاَمِ مَا كَانَ مِنْ نَخْوَةِ الْجَاهِلِيَّـةِ وَتَفَاخُرِهَـا بِعَـشَائِرِهَا وَبَاسِقِ أَنْسَابِهَا. فَالنَّاسُ الْيَوْمَ كُلُّهُمْ أَبْيَـضُهُمْ وَأَسْـوَدُهُمْ وَقُرَشِـيُّهُمْ

O Juwaybir, Almighty Allah, by means of Islam, has verily humbled men who were esteemed in the Era of Ignorance (*jāhiliyyah*) and, also by means of Islam, has honored others who were lowly in that era. In addition, by means of Islam, Almighty Allah has imparted nobility to men who were humble in that era and, by means of Islam, He has eradicated the baseless zeal of that era when people used to take pride in their clans and their lineages. Today, all people; the white and the black, the

وَعَرَبِيُّهُمْ وَعَجَمِيُّهُمْ مِنْ آدَمَ، وَإِنَّ آدَمَ خَلَقَهُ اللهُ مِنْ طِينٍ. وَإِنَّ أَحَبَّ النَّاسِ إِلَى اللهِ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ أَطْوَعُهُمْ لَهُ وَأَتْقَاهُمْ.

Qurayshite, the Arab, and the non-Arab, belong to Adam, and Adam was created by Almighty Allah from clay. Verily, the dearest of people to Almighty Allah on the Day of Resurrection shall be the most obedient to Him and the most pious.

To Ziyād, the father of the betrothed woman, the Holy Prophet (ṣ) said:

يَا زِيَادُ، جُوَيْبِرُ مُؤْمِنٌ، وَالْمُؤْمِنُ كُفْؤُ الْمُؤْمِنَةِ وَالْمُسْلِمُ كُفْؤُ الْمُسْلِمَةِ. فَزَوِّجْهُ يَا زِيَادُ.

O Ziyād, Juwaybir is a faithful believer, and every faithful male is the match of every faithful female and every Muslim male is the match of every Muslim female. So, give him your daughter in marriage.[1]

Respect of Man in General

Although Islam considers faith to be the basis of social relations among Muslims, it does not dispense with the human side of these relations; rather, it considers the human side in the totality of its theory. The meaning becomes clear in Imam `Alī's following words to Mālik al-Ashtar:

1- Refer to this story in Shaykh al-Kulaynī's book *al-Kāfī* 5:339-343. It actually holds wonderful lessons and wisdom. The same lessons can also be inferred from the story of the marriage of Ḥabīb. In the same chapter of this reference book, there are other issues confirming this concept; therefore, it is recommended to have a look at them.

وَأَشْعِرْ قَلْبَكَ الرَّحْمَةَ لِلرَّعِيَّةِ وَالْمَحَبَّةَ لَهُمْ وَاللُّطْفَ بِهِمْ، وَلاَ تَكُونَنَّ عَلَيْهِمْ سَبُعاً ضَارِياً تَغْتَنِمُ أُكْلَهُمْ، فَإِنَّهُمْ صِنْفَانِ: إِمَّا أَخٌ لَكَ فِي الدِّينِ أَوْ نَظِيرٌ لَكَ فِي الْخَلْقِ.

Develop in your heart the feeling of love for your people and let it be the source of kindliness and blessing to them. Do not behave with them like a barbarian, and do not appropriate to yourself that which belongs to them. Remember that the citizens of the state are of two categories. They are either your brethren in faith or your brethren in kind.[1]

This trend can also be distinctly seen in the traditions that encourage courtesy in general with all people. Such traditions require preserving good social relations with people at the human level unless exceptional circumstances oblige one to disavow or rupture relations with certain people.

Sumā`ah has reported Imam al-Ṣādiq (‘a) as saying:

مُجَامَلَةُ النَّاسِ ثُلُثُ الْعَقْلِ.

To behave courteously with people is one-third of wisdom.[2]

Abū-Baṣīr has reported Imam al-Bāqir (or Imam al-Ṣādiq) to have narrated that a Bedouin from the Banū-Tamīm tribe came to the Holy Prophet (ṣ) and asked for an advice.

Giving his advice, the Holy Prophet (ṣ) said:

تَحَبَّبْ إِلَى النَّاسِ يُحِبُّوكَ.

Try to endear yourself to people and they will certainly love you.[3]

Another indication of this trend is the attitude of Islam towards unbelievers, as confirmed by the Holy Qur'ān. It

1- *Nahj al-Balāghah*, Letter No. 53.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:434, S. 30, H. 1.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:433, H. 1.

makes a distinction between the unbelievers and foes who adopted an aggressive political or military attitude against Muslims and unbelievers who did not adopt aggressive attitudes. As is mentioned in *Sūrah al-Mumtaḥanah* (Sūrah 60), the Holy Qur'ān has warned against showing loyalty to and love for the former but it has permitted treating the latter with charity and fairness. Hence, it reads:

Allah does not forbid you to show kindness and deal justly respecting those who have not made war against you on account of your religion and have not driven you forth from your homes. Surely, Allah loves the doers of justice. Allah only forbids you to make friends with those who made war upon you because of your religion, drove you forth from your homes and backed up others in your expulsion. Whoever makes friends with them, these are the unjust. (60:8-9)

ﭺ ﭻ ﭼ ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ
ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ
ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ
ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ

A third indication of this trend can be deduced from traditions confirmed by the Ahl al-Bayt (‘a) on the significance of calling to the “way” of Almighty Allah by means of conversations characterized by rationality. They insisted on maintaining general social relations with the non-believers and non-Muslims as well as all categories of people without discriminating between Muslims and non-Muslims through wise and excellent communication skills.

A fourth indication can also be observed in the texts of the Holy Qur'ān and the Holy Sunnah that warn against reviling unbelievers and aggravating them with unconstructive attitudes because they would naturally respond to such revilement with similar insults.

Islam has presented fraternity among Muslims as the content of social relations within the Muslim community. Islam has lined itself up with fraternity, which is a mixture of mutual loyalty, backing one another up, and social rights characterized by shared love, affection, humanitarian feelings and sentiments.

LEVELS OF SOCIAL RELATIONS

The fourth aspect of social relations is that Islam has not overlooked the tangible realities that exist—despite the fact that it has adopted the principle of equality for all human beings and the principle of fraternity for the Muslim community—in the various extremes of social relations.

Islam has defined two main levels arising from social realities and has based relations on the mental, spiritual, and intellectual conditions of the parties involved.

The first of these levels is the general relationship that is imposed by the nature of man's existence in society wherein man connects with the individuals of his society and becomes part of it within the general frame of social relations.

Islam views the unity of the Muslim community as the common factor among all the extremes of this relationship.

Through this level of relationship, blood and property are saved from being shed or confiscated and covenants and pledges are fulfilled. In addition, public participation and contribution to social responsibilities is maintained, such as enjoining the right and forbidding the wrong, attending the common prayers and funeral ceremonies, visiting the sick, and trying not to miss social ceremonies like marriages and the like.

In an authentic narration, Shaykh al-Kulaynī has reported Mu`āwiyah ibn Wahab to have said that he once asked Imam al-Ṣādiq (‘a), "What should we do with respect to relations with our people and with others whom we come in contact with?"

The Imam (‘a) answered:

تُـؤَدُّونَ الأَمَانَـةَ إِلَـيْهِمْ، وَتُقِيمُـونَ الـشَّهَادَةَ لَهُـمْ وَعَلَـيْهِمْ، وَتَعُـودُونَ مَرْضَاهُمْ، وَتَشْهَدُونَ جَنَائِزَهُمْ.

You must safeguard the trusts that they deposit with you, bear witness for or against them, visit the sick among them, and attend their funeral ceremonies.[1]

The Ahl al-Bayt (‘a) rarely put conditions regarding maintaining this level of social relations, except for some general constraints, such as avoiding relationships that bring ill repute and associations with heretical people and those publicly known for corruption and deviation, as well as those who work in forbidden occupations. Details of these categories will be cited in the second part of this book.

Al-Fajī` al-`Aqīlī has reported that Imam `Alī the Commander of the Faithful (‘a) instructed his son, al-Ḥasan (‘a) saying:

إِيَّاكَ وَمَوَاطِنَ التُّهمَـة وَالْمَجْلِـسَ الْمَظْنُـونَ بِـه الـسُّوءَ، فَـإِنَّ قَـرِينَ السُّوءِ يَغُرُّ جَلِيسَهُ.

Beware of presenting yourself in situations that bring about ill reputation and sessions known for evil, for a wicked friend may seduce him who sits with him.[2]

`Umar ibn Yazīd has reported Imam al-Ṣādiq (‘a) as saying:

لاَ تَصْحَبُوا أَهْلَ الْبِدَعِ وَلاَ تُجَالِسُوهُمْ فَتَكُونُوا عِنْدَ النَّاسِ كَوَاحِدٍ مِنْهُمْ. وَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآله وَسَلَّمَ: الْمَرْءُ عَلَى دِينِ خَلِيلِه وَقَرِينِه.

Do not keep company with heretical people and do not participate in their sessions, lest you be equated with them in the eyes of people. The Messenger of Allah (ṣ) has said, “Man follows the religion of his friend and companion.”[3]

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 12:5, H. 1.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:422, S. 19, H. 4.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:430, S. 27, H. 1.

Ḥammād ibn `Amr and Anas ibn Muḥammad have reported on the authority of Anas's father that Ja`far ibn Muḥammad (al-Ṣādiq) (‘a), on the authority of his fathers, quoted that the Holy Prophet (ṣ) instructed Imam `Alī (‘a) saying:

يَا عَلِيُّ، مَنْ لَـمْ تَنْتَفِـعْ بِدِينِـهِ وَلاَ دُنْيَاهُ فَلاَ خَيْرَ لَكَ فِي مُجَالَسَتِه.

O `Alī, it is worthless to keep the company of one whom you will not benefit either from his faith or his worldly affairs.[1]

A warning against associating with such categories of people means to avoid befriending or sitting with them. However, if we consider this warning general (i.e. to include all states of association), we can understand the reason behind it is that such social relationships might develop into friendships, even if at the minimal level, and it is better to avoid falling into any situation of suspicion that might tarnish one's reputation.

The second level is that of private relationship, conventionally called friendship (i.e. making friends with some people).

This level shares the general results, consequences, and commitments of the first level of relations but differs from it in certain additional conditions, rights, and duties, such as some financial and cultural rights. Discussing, teaching, and learning about religious affairs as well as some political affairs, like discussing general situations of the community, especially when the issues are very controversial, are permitted only among real friends.

Khaythamah has reported that Imam al-Ṣādiq (‘a) told him:

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:431, S. 28, H. 1.

أَبْلِغْ مَوَالِيَنَا السَّلاَمَ، وَأَوْصِهِمْ بِتَقْوَى اللهِ وَالْعَمَلِ الصَّالِحِ، وَأَنْ يَعُودَ صَحِيحُهُمْ مَرِيضَهُمْ، وَلْيَعُدْ غَنِيُّهُمْ عَلَى فَقِيرِهِمْ، وَأَنْ يَشْهَدَ حَيُّهُمْ جَنَازَةَ مَيِّتِهِمْ، وَأَنْ يَتَلاَقَوْا فِي بُيُوتِهِمْ، وَأَنْ يَتَفَاوَضُوا عِلْمَ الدِّينِ، فَإِنَّ ذَلِكَ حَيَاةٌ لأَمْرِنَا، رَحِمَ اللهُ عَبْداً أَحْيَا أَمْرَنَا.

Convey my compliments to my loyalists and advise them to show reverence to Almighty Allah: the rich among them must help the poor, the powerful must help the weak, the living must attend the funeral ceremonies of the dead, and they must assemble at their homes and discuss issues of religion, for such meetings keep our work alive. May Allah have mercy upon a servant who keeps our work alive.[1]

Shaykh al-Kulaynī, through a valid chain of authority, has reported Maysir as saying:

Imam Abū-Ja`far (al-Bāqir) (‘a) once asked me, “Do you (Shī`ite groups) often seclude yourselves in special meetings and exchange discourses and freely say what you have in mind?”

I answered, “Yes, I swear it by Allah. We often withdraw to exchange discourses and say freely that which is on our minds.”

The Imam (‘a) commented:

أَمَا وَاللهِ لَوَدِدْتُ أَنِّي مَعَكُمْ فِي بَعْضِ تِلْكَ الْمَوَاطِنِ. أَمَا وَاللهِ إِنِّي لأُحِبُّ رِيحَكُمْ وَأَرْوَاحَكُمْ، وَإِنَّكُمْ عَلَى دِينِ اللهِ وَدِينِ مَلاَئِكَتِهِ، فَأَعِينُوا بِوَرَعٍ وَاجْتِهَادٍ.

By Allah I swear, I do wish I were with you on some of these occasions. By Allah I swear, I do love your fragrance and your souls. You are verily following the very religion of Allah and the religion of His angels. Follow (us) by means of piety and diligence.[2]

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 12:21, H. 6.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 11:567, H. 5.

Fraternity for Allah's Sake

The Ahl al-Bayt (‘a) endeavored to develop such spiritual and intellectual relations that people would soar to their highest levels and exceed blood fraternity in human, social, and spiritual aspects. On achieving this, love and affection would be purely for Almighty Allah's sake and the outcome would be that one would love for his brother-in-faith whatever he loves for himself (i.e. equality in desires and hopes) and even consider one's brother-in-faith before himself.

A tradition reported from the Ahl al-Bayt (‘a) describes this perfective sphere of relations among the individuals of the virtuous community.

In his book, *al-Majālis*, al-Ḥasan ibn Muḥammad al-Ṭūsī has reported that, on the authority of his fathers, Imam al-Bāqir (‘a) quoted the Holy Prophet (ṣ) as saying:

إِذَا كَانَ يَوْمُ الْقِيَامَة يُنَادي مُنَاد مِنَ الله عَزَّ وَجَلَّ يُسْمِعُ آخِرَهُمْ كَمَا يُسْمِعُ أَوَّلَهُمْ فَيَقُولُ: أَيْنَ جِيرَانُ الله جَلَّ جَلاَلُهُ فِي دَارِه؟ فَيَقُومُ عُنُقٌ مِنَ النَّاسِ فَتَسْتَقْبِلُهُمْ زُمْرَةٌ مِنَ الْمَلاَئِكَة، فَيَقُولُونَ: مَا كَانَ عَمَلُكُمْ فِي دَارِ الدُّنْيَا فَصِرْتُمُ الْيَوْمَ جِيرَانَ الله تَعَالَى فِي دَارِه؟ فَيَقُولُونَ: كُنَّا نَتَحَابُّ فِي الله وَنَتَوَازَرُ فِي الله تَعَالَى. قَالَ: فَيُنَادي مُنَاد مِنْ عِنْد الله تَعَالَى: صَدَقَ عِبَادِي. خَلُّوا سَبِيلَهُمْ.

On the Day of Resurrection, a spokesangel will cry out with a call heard by the last of the crowds in the same volume heard by the first. He will call out, “Where are the neighbors of Allah, the Majestic, in His abode?” Then, a group of people will stand up and will be received by a group of angels. “What were your deeds in the worldly abode due to which you are now the neighbors of Allah, the Exalted, in His abode?” The angels will ask. “We used to love each other for Allah's sake and help one another for His sake, too,” they will answer. An angel will say on behalf of

فَيَنْطَلِقُونَ إِلَى جِوَارِ اللهِ فِي الْجَنَّةِ بِغَيْرِ حِسَابٍ.

Allah, "True are the words of My servants. Clear the way for them." Then they will walk into the neighborhood of Allah in Paradise without (their deeds) being accounted.

Commenting on this, Imam al-Bāqir (‘a) said:

فَهَؤُلاَءِ جِيرَانُ اللهِ فِي دَارِهِ، يَخَافُ النَّاسُ وَلاَ يَخَافُونَ، وَيُحَاسَبُ النَّاسُ وَلاَ يُحَاسَبُونَ.

These are verily the neighbors of Allah in His abode. When people will fear, these will not fear, and when people are stopped for settling their accounts, these will not be faced with it.[1]

In his book of *al-Kāfī*, Shaykh al-Kulaynī, reported Imam al-Ṣādiq (‘a) to have quoted the Holy Prophet (ṣ) as saying:

سِتُّ خِصَالٍ مَنْ كُنَّ فِيهِ كَانَ بَيْنَ يَدَيِ اللهِ عَزَّ وَجَلَّ وَعَنْ يَمِينِ اللهِ... يُحِبُّ الْمَرْءُ الْمُسْلِمُ لأَخِيهِ مَا يُحِبُّ لأَعَزِّ أَهْلِهِ، وَيَكْرَهُ الْمَرْءُ الْمُسْلِمُ لأَخِيهِ مَا يَكْرَهُ لأَعَزِّ أَهْلِهِ، وَيُنَاصِحُهُ الْوِلاَيَةَ... إِذَا كَانَ مِنْهُ بِتِلْكَ الْمَنْزِلَةِ بَثَّهُ هَمَّهُ فَفَرِحَ لِفَرَحِهِ إِنْ هُوَ فَرِحَ، وَحَزِنَ لِحُزْنِهِ إِنْ هُوَ حَزِنَ، وَإِنْ كَانَ عِنْدَهُ مَا يُفَرِّجُ عَنْهُ فَرَّجَ عَنْهُ، وَإِلاَّ دَعَا لَهُ... قَالَ

Whoever has six features in his personality shall be in the presence of Almighty Allah and to His right...A Muslim, who loves for his brother-in-faith whatever he loves for the dearest of his family members, dislikes for him whatever he dislikes for the dearest of his family members, acts honestly with him in terms of friendship... If he attains this rank with his brother-in-faith, when he passes his grievances on to him, his brother-in-faith will then certainly rejoice at his delight and feel sad on his grief. If he can do anything to relieve his

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:434, S. 15, H. 15.

رَسُـولُ الله صَـلَّى اللهُ عَلَيْـهِ وَآلـهِ وَسَـلَّمَ: إِنَّ لله خَلْقـاً عَـنْ يَمـينِ الْعَـرْشِ بَـيْنَ يَـدَي الله وُجُـوهُهُمْ أَبْـيَضُ مِـنَ الـثَّلْجِ وَأَضْـوَأُ مِـنَ الشَّمْسِ الضَّاحِيَة. يَسْأَلُ السَّائِلُ: مَا هَـؤُلاَءِ؟ فَيُقَـالُ: هَـؤُلاَءِ الَّـذِينَ تَحَابُّوا فِي جَلاَلِ الله.

brother-in-faith, he will certainly do so or, at least, pray for him...The Messenger of Allah (ṣ) said: "Almighty Allah has some creatures who will be positioned to the right of the Divine Throne in the presence of Almighty Allah. Their faces will be as white as snow and as brilliant as sunlight at forenoon. When it is asked about them, the answer will be that these are those who loved each other for the sake of Almighty Allah's majesty."[1]

The Ahl al-Bayt ('a) took into consideration the different levels of this private relationship. It is therefore possible to classify such private relations into general and special friendships. This classification is based on the degree of commitment to the doctrines and principles of Islam, and the profundity and firmness of religious values and ideals in behavior and practice. On the strength of this classification, faith and loyalty to the (divinely commissioned) leadership of the Ahl al-Bayt ('a) plays an important role in firming up such relations from which result the kind of rights and duties demonstrated by the previously cited traditions.

False Friends and True Friends

Referring to another aspect in the variety of the levels of social relations, the Ahl al-Bayt ('a) differentiated between two categories of people: false friends and true friends. In one's association with the earlier category, it may suffice to

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:542, S. 122, H. 3.

say one has to meet people in society and associate with them because one's existence is dependent on their existence. Such a relationship is based on kind association, mutual feelings, and sympathetic treatment, named by the Ahl al-Bayt (‘a) as ‘courtesy’ with the meaning good behavior with people.

The second category, true friends, represents individuals who must be chosen carefully as friends after observing their honesty, faithfulness, and good manners. Only then is it correct to lean on such friends, put one's trust in them, and depend on them in one's private affairs because they are known to stand by their friends in good and bad times and to be holders of their secrets and trusts.

Yūnus ibn `Abd al-Raḥmān has reported the following on the authority of Imam Muḥammad al-Jawād (‘a):

In al-Baṣrah, a man stood up and asked Imam `Alī, the Commander of the Faithful (‘a) to define friends.

The Imam (‘a) said:

الإِخْـوَانُ صِـنْفَان: إِخْـوَانُ الثِّقَـةِ وَإِخْوَانُ الْمُكَاشَرَة. فَأَمَّا إِخْوَانُ الثِّقَةِ فَهُـمْ كَـالْكَفِّ وَالْجَنَـاحِ وَالأَهْـلِ وَالْمَال. فَإِذَا كُنْتَ مِنْ أَخِيكَ عَلَى ثِقَة فَابْذِلْ لَهُ مَالَكَ وَيَدَكَ، وَصَافِ مَنْ صَافَاهُ، وَعَادِ مَنْ عَادَاهُ، وَاكْتِمْ سِرَّهُ، وَأَعْنِهُ وَأَظْهِرْ مِنْهُ الْحَسَنَ. وَاعْلَمْ أَيُّهَا السَّائِلُ أَنَّهُمْ أَعَزُّ مِنَ الْكِبْرِيتِ الأَحْمَرِ. وَأَمَّا إِخْوَانُ

There are two kinds of friends—friends of confidence and friends of grimace. The friends of confidence are the refuge, the wings, the family and the wealth (of their friends). If you confide in a friend, you should give your wealth and help to him. You should also befriend his friend and antagonize his enemy. You should keep his secrets and defects (in confidence) and proclaim his good conduct. You should know, O asker, that the friends of confidence are as scanty as red sulfur. Regarding the

الْمُكَاشَرَةِ فَإِنَّكَ تُصِيبُ مِنْهُمْ لَذَّتَكَ. فَلاَ تَقْطَعَنْ ذَلِكَ مِنْهُمْ، وَلاَ تَطْلُبَنْ مَا وَرَاءَ ذَلِكَ مِنْ ضَمِيرِهِمْ، وَابْذِلْ لَهُمْ مَا بَذَلُوا لَكَ مِنْ طَلاَقَةِ الْوَجْهِ وَحَلاَوَةِ اللِّسَانِ.

friends of grimace, you gain from them only your pleasure; therefore, you should not deprive them of your pleasure. Do not ask them for any further thing. Give them a happy mien and pleasant conversation as long as they give you their happy mien and pleasant conversation.[1]

Faith—in the sense of believing in the divinely commissioned leadership of the Ahl al-Bayt (‘a) and loyalty to them—is one of the basic conditions in the process of choosing friends of confidence. The duties of people towards their friends, confirmed by the Ahl al-Bayt (‘a), are exclusively for this category of friends.

Referring to this classification and variety in the level of social relations as well as the general and special conditions of these relations, there is a set of traditions reported from the Ahl al-Bayt (‘a) displaying other conditions and qualifications to be observed in identifying the level of one’s social relations with others. Some traditions have mentioned the positive characteristics that encourage such relations, such as piety, devoutness, rationality, prudence, nobility, and excellent morals, while other traditions have listed negative traits that discourage building relations, such as idiocy, corruption, fabrication, and stinginess.[2]

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:404, S. 3, H. 1.

2- Refer to al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:409-432, S. 8-9,11,15-18 and `Allāmah al-Majlisī, *Biḥār al-Anwār* 74:173-220 where you can find many traditions confirming that the Holy Imams of the Ahl al-Bayt (‘a) specified certain points as ⇨

More details will be cited in the second part of this book.

conditions of choosing friends of confidence and identifying friends of grimace. All are originally connected to the principles to which we have previously referred.

SPECIAL TREATMENT

The fifth aspect of social relations is that there are certain categories of people who must be treated in a special manner.

Although Islam, in its social concept, believes that all human beings are equal and brothers of one another, we notice that the Ahl al-Bayt (‘a) dedicated special treatment in the field of social relations to certain groups of people because of various tangible reasons endorsed by human nature or factual reason-based criteria founded on public interest.

These reasons are humane, religious, and political, depending on the various aspects of the Islamic concept of social relations in general or social relations in particular, placing all affairs in their natural position in the general structure of society and the categories of social relations.

On many occasions, the Holy Qur'ān has referred to such special treatment, including the following:

Serve Allah and do not associate anything with Him and be good to parents and to the near of kin and the orphans and the needy and the neighbor from among (your) kin and the neighbor who is a stranger and the companion on a journey and the wayfarer and those whom your right hands possess. Surely, Allah does not love him who is proud, boastful. (4:36)

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Relatives

Relatives, especially next of kin and, more especially, parents, enjoy special privileges as regards social treatment. It is thus obligatory to sustain the root of social relations with relatives and it is impermissible to cut off family ties. It is also obligatory to honor and act piously towards one's parents by means of acting obediently towards them and complying with their orders, yet within the limits of the religious laws.

Abū-Ḥamzah al-Thumālī has reported that Imam `Alī the Commander of the Faithful (‘a) delivered a speech in which he said:

أَعُوذُ بِاللهِ مِنَ الذُّنُوبِ الَّتِي تُعَجِّلُ الْفَنَاءَ.

I seek Allah's protection against the sins that hasten death.

`Abdullāh ibn al-Kawwā' interrupted him, saying, "O Commander of the Faithful! Are there sins that hasten one's death?" The Imam (‘a) answered:

نَعَمْ! وَيْلَكَ، قَطِيعَةُ الرَّحِمِ. إِنَّ أَهْلَ الْبَيْتِ لَيَجْتَمِعُونَ وَيَتَوَاسَوْنَ وَهُمْ فَجَرَةٌ فَيَرْزُقُهُمُ اللهُ. وَإِنَّ أَهْلَ الْبَيْتِ لَيَتَفَرَّقُونَ وَيَقْطَعُ بَعْضُهُمْ بَعْضاً فَيَحْرِمُهُمُ اللهُ وَهُمْ أَتْقِيَاءُ.

Yes, there are! Woe unto you! They are breach of family ties with one's relatives. Even if faithless, family members who gather and help each other are provided sustenance by Almighty Allah. Some family members, who are pious, separate from one another and cut off their ties; as a result, Almighty Allah deprives them (of His sustenance despite their piety).[39]

`Anbasah al-`Ābid (the worshipper) has reported that a man

39- Shaykh al-Kulaynī, *al-Kāfī* 2:347-348, H. 7.

came to Imam al-Ṣādiq (‘a) and complained about his relatives. The Imam (‘a) advised him saying:

إِكْظُمْ غَيْظَكَ وَافْعَلْ.

Suppress your rage and treat them nicely.

The man said, “They do such-and-such to me!”

The Imam (‘a) said:

أَتُرِيدُ أَنْ تَكُونَ مِثْلَهُمْ فَلاَ يَنْظُرُ اللهُ إِلَيْكُمْ؟

Do you want to be like them? Then, Almighty Allah shall never look at you.[40]

In his famous Epistle on Rights, Imam Zayn al-`Ābidīn (‘a) says:

وَأَمَّا حَقُّ أُمِّكَ فَأَنْ تَعْلَمَ أَنَّهَا حَمَلَتكَ حَيْثُ لا يَحْمِلُ أَحَدٌ أَحَدًا وَأَطْعَمَتكَ مِنْ ثَمَرَة قَلْبها مَا لا يُطْعِمُ أَحَدٌ أَحَدًا، وَأَنَّهَا وَقَتكَ بِسَمْعِهَا وبَصَرِهَا ويَدِهَا وَرِجْلِها وَشَعْرِهَا وبَشَرِهَا وَجَمِيعِ جَوَارِحِهَا مُسْتَبشِرَةً بذَلكَ، فَرِحَةً مُوَابلَةً، مُحْتَملَةً لمَا فيه مَكْرُوهُها وأَلَمُها وثِقْلُها وَغَمُّهَا حَتَّى دَفَعَتهَا عَنْكَ يَدُ القُدْرَة وَأَخرَجَتكَ إِلَى الأَرضِ فَرَضِيَتْ أَنْ تَشْبَعَ وتجوعُ هِيَ، وَتَكْسُوكَ وَتعْرَى،

The right of your mother is that you know that she carried you where no one carries anyone, she gave to you the fruit of her heart which no one gives to anyone, and she protected you with her hearing, sight, hands, legs, hair, and skin as well as all her organs. She was highly delighted, happy, eager, and enduring the harm, pain, heaviness, and grief until the hand of power saved her from you and brought you out to this earth. She did not care if she went hungry as long as you ate, was naked as long as you were clothed, was thirsty as long as you drank, was in the sun as long as you were in the shade,

40- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:593, S. 149, H. 3.

وَتُرْوِيكَ وَتَظْمَأُ، وَتُظِلُّكَ وتَضْحَى، وَتُنَعِّمَكَ بِبُؤْسِهَا، وَتُلَذِّذُكَ بِالنَّوْمِ بِأَرَقِهَا، وَكَانَ بَطْنُهَا لَكَ وِعَاءً، وَحِجْرُهَا لَكَ حِوَاءً، وثَدْيُهَا لَكَ سِقَاءً، ونَفْسُهَا لَكَ وِقَاءً، تُبَاشِرُ حَرَّ الدُّنيَا وبَرْدَهَا لَكَ وَدُونَكَ، فَتَشْكُرَهَا عَلَى قَدْرِ ذَلِكَ وَلا تَقْدِرُ عَلَيْهِ إلاّ بعَونِ اللَّهِ وَتَوفِيقِه.

was miserable as long as you were happy, and was deprived of sleeping as long as you were resting. Her abdomen was your container, her lap your seat, her breast your drink, and her soul was your fort. She protected you from heat and cold. You should thank her for all that. You will not be able to show her gratitude except through Allah's help and grace of thanksgiving.

وَأَمَّا حَقُّ أَبِيكَ فَتَعْلَمَ أَنَّهُ أَصْلُكَ، وَأَنَّكَ فَرْعُهُ، وَأَنَّكَ لَوْلاهُ لَمْ تَكُنْ. فَمَهْمَا رَأَيْتَ فِي نفْسِكَ ممَّا يُعْجِبُكَ فَاعْلَمْ أَنَّ أَبَاكَ أَصْلُ النِّعْمَةِ عَلَيْكَ فِيه وَاحْمَد اللَّهَ وَاشْكُرْهُ عَلَى قَدْرِ ذَلِكَ وَلا قُوَّةَ إلاّ بالله.

The right of your father is that you know that he is your root and you are his branch. Without him, you would not be. Whenever you see anything in yourself that pleases you, know that your father is the origin of its blessing upon you. Therefore, praise Allah and thank Him in that measure. All power belongs to Allah.[1]

وَأَمَّا حَقُّ وَلَدِكَ فَتَعْلَمَ أَنَّهُ مِنْكَ وَمُضَافٌ إِلَيكَ فِي عَاجِلِ الدُّنْيَا بِخَيْرِه وَشَرِّه، وَأَنَّكَ مَسْئولٌ عَمَّا ولِّيتَهُ مِنْ حُسْنِ الأَدَب وَالدّلالَة عَلَى رَبِه وَالْمَعُونَةِ لَهُ عَلَى طَاعَتِه فِيكَ

The right of your child is that you should know that he is from you and will be ascribed to you, through both his good and his evil, in the immediate affairs of this world. You are responsible for what has been entrusted to you, such as educating him in good conduct, pointing him in the direction of his Lord, and helping him to obey Him. So, act toward him with the behavior of

41- Ibn Shu`bah al-Ḥarrāni, *Tuḥaf al-`Uqūl*, pp. 363.

وَفـي نفْـسه، فَمُثـابٌ عَلَـى ذلـكَ وَمُعَاقَـبٌ، فَاعْمَـلْ فـي أَمْـرِه عَمَـلَ الْمُتَزَيِّن بحُسْنِ أثرِه عَلَيْه فِي عَاجِلِ الـدُّنْيَا، الْمُعْـذِر إِلَـى رَبـه فيمَـا بَيْنَـكَ وبَيْنَهُ بحُسْنِ الْقيَامِ عَلَيْـه وَالأَخـذُ لَـهُ مِنْهُ. وَلا قُوَّةَ إلا بالله.

one who knows that he will be rewarded for doing good and punished for doing evil. In his affairs, behave with the actions of those who adorn their children with their good deeds and those who are justified before their Lord because they did well in the discipline and the custody of their sons. All power belongs to Allah.

وَأَمّا حَقُّ أَخيكَ فَتَعْلَمَ أَنّهُ يَدُكَ الَّتـي تَبسُطُهَا، وَظَهْرُكَ الَّذي تَلْتَجِئُ إِلَيـه، وَعِزُّكَ الَّـذي تَعْتَمـدُ عَلَيـه، وَقُوَّتُـكَ الَّتي تَصُولُ بهَا، فَـلا تَتَّخـذْهُ سـلاحًا علَى مَعصية اللَّه ولا عُدَّةً للظُّلْم بحَقِّ اللَّـه، ولا تَـدَعْ نُـصْرَتَهُ عَلَـى نفْـسه وَمَعُونتـه عَلَـى عَـدُوِّه وَالْحَـوْلَ بَيْنَـهُ وبَيْنَ شَيَاطينه وتَأْديَـة النَّـصيحَة إِلَيـه والإِقبَال عَلَيْه فِي اللَّه فَإِنْ انقَـادَ لرَبـه وَأَحْسَنَ الإِجَابَـةَ لَـهُ وَإِلاّ فَلْيَكُنِ اللهُ آثرَ عِنْدَكَ وَأَكْرَمَ عَلَيْكَ مِنْهُ.

The right of your brother is that you know that he is your hand that you extend, your back from whom you seek refuge, your power upon which you rely, and your might with which you move. Take him not as a weapon with which to disobey Allah, nor as equipment with which to wrong Allah's creatures. Do not neglect to help him against his own ill intentions and against his enemy, prevent him from joining villains, give him good counsel, and associate with him for Allah's sake. If he obeys Allah and responds to Him properly, well and good, but if not, you should prefer and honor Allah more than him.

This special treatment with relatives involves the lineal tie, which designates the extension of man's existence and progress. It is experienced as a natural feeling, and has an ethical aspect, especially with reference to taking care of and acting piously towards parents, which is a sort of gratitude, good turn, lenience, and mercy to the old and the

weak. Hence, the Holy Qur'ān says:

Your Lord has commanded that you shall not serve any but Him, and be good to your parents. If either or both of them reach old age with you, say not to them so much as “Ugh” nor chide them, and speak to them a generous word. And make yourself submissively gentle to them with compassion, and say: O my Lord! Have compassion on them, as they brought me up when I was little. (17:23-24)

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Furthermore, special treatment with relatives has a significant social and organizational aspect related to Islam’s attitude towards the general structure of society, on the supposition that family is the primary and paramount brick on which the social structure stands.

Scholars

Islam has imparted special social behavior towards scholars and people of virtue and knowledge due to certain ethical, tangible, and social considerations.

As for the ethical, tangible consideration, Islam looks upon knowledge as having realistic worth that grants man a rank of perfection and elevation. The Holy Qur'ān thus says:

Allah will exalt those of you who believe and those who are given knowledge in high degrees. Allah is Aware of what you do. (58:11)

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Say: Are those who know and those who do not know alike? Only the men of understanding

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are mindful. (39:9)

As for the social consideration practically adopted by the Ahl al-Bayt (‘a), scholars occupy a distinguished social position represented in the leadership of the Islamic revolution in Iran and its authority over the Muslim nation.

As confirmed in their traditions, the Ahl al-Bayt (‘a) have been the worthiest to occupy this position and the only ones granted this authority by Almighty Allah because they possessed knowledge of an unmatched, unattainable degree.

Consequently, the leaders of Muslims must have full knowledge of Islam and be proficient enough to deduce religious laws from their sources.

Treating scholars in special ways has been advised in authentic traditions. Shaykh al-Ṣadūq, in his book of *al-Khiṣāl*, has reported Imam `Alī the Commander of the Faithful (‘a) as saying:

مِنْ حَقِّ الْعَالِمِ أَلاَّ تُكْثِرَ عَلَيْهِ السُّؤَالَ، وَلاَ تَسْبِقَهُ فِي الْجَوَابِ، وَلاَ تُلِحَّ إِذَا أَعْرَضَ، وَلاَ تَأْخُذَ بِثَوْبِهِ إِذَا كَسِلَ، وَلاَ تُشِيرَ إِلَيْهِ بِيَدِكَ، وَلاَ تَغْمِزَ بِعَيْنِكَ، وَلاَ تُسَارَّهُ فِي مَجْلِسِهِ، وَلاَ تَطْلُبَ عَوْرَاتِهِ، وَأَلاَّ تَقُولَ: قَالَ فُلاَنٌ خِلاَفَ قَوْلِكَ، وَلاَ تُفْشِيَ لَهُ سِرّاً، وَلاَ تَغْتَابَ عِنْدَهُ أَحَداً، وَأَنْ تَحْفَظَ لَهُ شَاهِداً وَغَائِباً، وَأَنْ تَعُمَّ الْقَوْمَ بِالسَّلاَمِ وَتَخُصَّهُ

Among your duties towards scholars are that you must not load them with too many questions. You must not precede them in answering. You must not insist when they avoid (answering a question). You must not impose upon them when they are tired. You must not point at them by extending a finger. You must not wink at them. You must not talk confidentially to them during their sessions. You must not inspect their flaws. You must not address them by stating opinions contradictory to theirs. You must not reveal their secrets. You must not backbite in their presence. You must support them in their

بالتَّحيَّة، وَتَجْلسَ بَيْنَ يَدَيْه، وَإِنْ كَانَتْ لَهُ حَاجَةٌ سَبَقْتَ الْقَوْمَ إِلَى خدْمَته، وَلاَ تَمَلَّ مِنْ طُول صُحْبَته، فَإِنَّمَا هُوَ مثْلُ النَّخْلَة فَانْتَظرْ مَتَى تَسْقُطُ عَلَيْكَ منْهُ مَنْفَعَتُهُ. وَالْعَالمُ بمَنْزلَة الصَّائم الْقَائم الْمُجَاهد في سَبيل الله، وَإِذَا مَاتَ الْعَالمُ انْثَلَمَ في الإِسْلاَم ثَلْمَةٌ لاَ تُسَدُّ إِلَى يَوْم الْقيَامَة، وَإِنَّ طَالبَ الْعلْم لَيُشَيِّعُهُ سَبْعُونَ أَلْفَ مَلَك مِنْ مُقَرَّبي السَّمَاء.

presence and defend them when they are absent. You must salute a group of people generally but greet them singly, sit in their presence, precede all others to meet their needs, and you must not become weary of long companionship with them. Verily, scholars are just like date-palm trees; therefore, you must be patient while waiting for their benefit to descend upon you. A scholar occupies the same standing of one who permanently fasts, performs acts of worship, and strives for the sake of Almighty Allah. When a scholar passes away, an irreparable crack occurs in Islam that continues up to the Day of Resurrection. Verily, when a seeker of knowledge passes away seventy thousand angels escort him and place him among the most favored inhabitants of heaven.[42]

In the famous Treatise on Rights, Imam Zayn al-`Ābidīn (‘a) says:

فَحُقُوقُ أَئمَّتكَ ثَلاثَةٌ أَوْجَبُهَا عَلَيْكَ حَقُّ سَائسكَ بالسُّلْطَان ثُمَّ سَائسكَ بالْعلْم، ثُمَّ حَقُّ سَائسكَ بالْمُلْك... وَحَقُّ سَائسكَ بالْعلْم التَّعْظيمُ لَهُ، وَالتَّوْقيرُ لمَجْلسه،

The rights of your leaders are three: the most incumbent upon you is the right of a person who trains you through authority, then of him who trains you through knowledge, and then of him who trains you through property. Each trainer is a leader... You must

42- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:551, S. 123, H. 2.

وَحُسْنُ الإسْتِمَاعِ إِلَيْه، وَالإِقْبَالُ عَلَيْه، وَأَلاَّ تَرْفَعَ عَلَيْه صَوْتَكَ، وَلاَ تُجيبَ أَحَداً يَسْأَلُهُ عَنْ شَيْءٍ حَتَّى يَكُونَ هُوَ الَّذي يُجيبُ، وَلاَ تُحَدِّثَ في مَجْلسه أَحَداً، وَلاَ تَغْتَابَ عِنْدَهُ أَحَداً،

honor the right of the one who trains you through knowledge, by magnifying him, respecting his sessions,[1] listening to him, and attending to him with devotion. You must avoid raising your voice in his presence, avoid answering others by letting him answer, and avoid talking to anybody during his sessions. You must avoid

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43 Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:134, S. 3, H. 1.

Translator's Note: According to *Tuḥaf al-`Uqūl*, this paragraph has been mentioned in the following form:

The right of the one who trains you through knowledge is to magnify him, respect his sessions, listen well to him, attend to him with devotion, and help him convey to you the knowledge that you indispensably need. You can do so by emptying your mind to (receive) his information, pay attention to him, purify your heart for him, open your eyes wide before him by means of abandoning the appetites and the passions. You should also know that you are considered to be his messenger when you convey the information that he provides you to the ignorant ones that you meet. Therefore, it is binding upon you to convey it on his behalf properly, and avoid betraying him when you are conveying his message and representing him. All power belongs to Allah.

وَأَمَّا حَقُّ سَائِسِكَ بِالْعِلْمِ فَالتَّعْظِيمُ لَهُ وَالتَّوْقِيرُ لِمَجْلِسِهِ وَحُسْنُ الِاسْتِمَاعِ إِلَيْهِ وَالْإِقْبَالُ عَلَيْهِ وَالْمَعُونَةُ لَهُ عَلَى نَفْسِكَ فِيمَا لَا غِنَى بِكَ عَنْهُ مِنَ الْعِلْمِ بِأَنْ تُفْرِغَ لَهُ عَقْلَكَ وَتُحْضِرَهُ فَهْمَكَ وَتُزَكِّيَ لَهُ قَلْبَكَ وَتُجْلِيَ لَهُ بَصَرَكَ بِتَرْكِ اللَّذَّاتِ وَنَقْصِ الشَّهَوَاتِ وَأَنْ تَعْلَمَ أَنَّكَ فِيمَا أَلْقَى إِلَيْكَ رَسُولُهُ إِلَى مَنْ لَقِيَكَ مِنْ أَهْلِ الْجَهْلِ فَلَزِمَكَ حُسْنُ التَّأْدِيَةِ عَنْهُ إِلَيْهِمْ وَلَا تَخُنْهُ فِي تَأْدِيَةِ رِسَالَتِهِ وَالْقِيَامِ بِهَا عَنْهُ إِذَا تَقَلَّدْتَهَا، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

وَأَنْ تَدْفَعَ عَنْهُ إِذَا ذُكِرَ عِنْدَكَ بِسُوءٍ، وَأَنْ تَسْتُرَ عُيُوبَهُ وَتُظْهِرَ مَنَاقِبَهُ، وَلاَ تُجَالِسَ لَهُ عَدُوّاً، وَلاَ تُعَادِيَ لَهُ وَلِيّاً، فَإِذَا فَعَلْتَ ذَلِكَ شَهِدَ لَكَ مَلاَئِكَةُ اللهِ بِأَنَّكَ قَصَدْتَهُ، وَتَعَلَّمْتَ عِلْمَهُ للهِ جَلَّ اسْمُهُ لاَ لِلنَّاسِ.

backbiting in his presence, defend him when something bad is attributed to him, cover up his defects, demonstrate his good points, avoid sitting with his enemies, and avoid incurring the hostility of one who is loyal to him. If you do these, then the angels of Almighty Allah will bear witness that you have tended to him adequately and have learnt his knowledge for the sake of Almighty Allah, and not for the sake of people.

Neighbors

Neighbors are also worthy of exceptional treatment to bolster social relations with others throughout the geographical area and establish a sound and powerful local social structure. Emphasizing the significance of this special treatment towards neighbors in his last will to his sons, Imam `Alī the Commander of the Faithful (‘a), referred to the Holy Prophet’s instructions about neighbors.[1]

1- *Translator’s Note*: In his will for Imam Ḥasan (‘a) and Imam Ḥusayn (‘a), Imam `Alī the Commander of the Faithful (‘a) said:

اللهَ اللهَ فِي جِيرَانِكُمْ، فَإِنَّهَا وَصِيَّةُ نَبِيِّكُمْ، مَا زَالَ يُوصِي بِهِمْ حَتَّى ظَنَنَّا أَنَّهُ سَيُوَرِّثُهُمْ.

(Fear) Allah (and) keep Allah in view in the matter of neighbors, because they were the subject of the Prophet’s advice when he went on advising in their favor until we thought he would allow them a share in inheritance.
(*Nahj al-Balāghah*, Sermon No. 64)

Shaykh al-Ṣadūq has reported another tradition carrying the same import in his books *Man-lā-Yaḥḍuruhul-Faqīh* and *`Iqāb al-A`māl* on the authority of Imam al-Ṣādiq (‘a) on the authority of his fathers (‘a) on the authority of the Holy Prophet (ṣ) who said:

مَنْ آذَى جَارَهُ حَرَّمَ اللهُ عَلَيْهِ رِيحَ الْجَنَّـةِ، وَمَـأْوَاهُ جَهَـنَّمُ وَبِـئْسَ الْمَـصِيرُ. وَمَـنْ ضَـيَّعَ حَـقَّ جَـارِهِ فَلَـيْسَ مِنَّـا. وَمَـا زَالَ جَبْرَئِـيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّـهُ سَيُوَرِّثُهُ.

Whoever, harms his neighbor shall be deprived of the scent of Paradise by Almighty Allah and Hell shall be his final abode. What an evil destiny Hell is. (Archangel) Gabriel advised me in favor of neighbors so insistently that I believed that a share of inheritance would be decided for neighbors.[45]

Imam al-Ṣādiq (‘a) is also reported to have quoted his father (‘a) saying:

قَرَأْتُ فِي كِتَابِ عَلِيٍّ عَلَيْهِ السَّلاَمُ إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ كَتَبَ بَيْنَ الْمُهَاجِرِينَ وَالأَنْصَارِ وَمَنْ لَحِقَ بِهِمْ مِنْ أَهْلِ يَثْرِبَ أَنَّ الْجَارَ كَالنَّفْسِ غَيْرُ مُضَارٍّ وَلاَ آثِمٍ، وَحُرْمَةُ الْجَارِ عَلَى الْجَارِ كَحُرْمَةِ أُمِّهِ.

In the Book of (Imam)`Alī (‘a), I read that the Messenger of Allah (ṣ) wrote a paragraph in the covenant that he wrote between the *Muhājirūn* (Muslim emigrants of Makkah), the *Anṣār* (Muslims of Yathrib), and the inhabitants of Yathrib, who joined them. It ran thus: Treat your neighbor as yourself; neither harm him nor attribute any sin to him. The sanctity of one’s neighbor is the same as the sanctity of one’s mother.[46]

45- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:488, S. 86, H. 5.
46- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:487, S. 86, H. 2.

Imam al-Ṣādiq (‘a) is also reported as saying:

إِعْلَمُوا أَنَّهُ لَيْسَ مِنَّا مَنْ لَمْ يُحْسِنْ مُجَاوَرَةَ مَنْ جَاوَرَهُ.

Know that whoever does not act nobly concerning the rights of his neighbor does not belong to our group.[1]

Imam al-Bāqir (‘a) reported the Holy Prophet (ṣ) as saying:

مَا آمَنَ بِي مَنْ بَاتَ شَبْعَانَ وَجَارُهُ جَائِعٌ.

Whoever spends his night satiated while his neighbor is hungry has never believed in me.[2]

Mu`āwiyah ibn `Ammār has reported that he asked Imam al-Ṣādiq (‘a) about the area of one’s neighborhood.

The Imam (‘a) answered:

أَرْبَعِينَ دَاراً مِنْ كُلِّ جَانِبٍ.

Forty houses on each side are included in neighbors.[3]

The Weak

According to Islam, weak people must also be treated in special ways, including those whose weakness is due to the nature of their physical structure—such as children, women, old people, handicapped and retarded people. The human aspect in this special treatment is too clear to require confirmation.

Imam `Alī (‘a) is reported to have said:

وَارْحَمُوا ضُعَفَاءَكُمْ، وَاطْلُبُوا

Have mercy on the weak amongst you and pray that Almighty Allah has mercy on you because of your

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:489, S. 87, H. 5.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:490, S. 88, H. 1.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:492, S. 90, H. 3.

showing mercy towards them.[50] الرَّحْمَةَ مِنَ اللهِ بِالرَّحْمَةِ لَهُمْ.

This distinctive treatment also includes the financially weak, such as the poor, the destitute, the wayfarers, and other categories of needy people.

Imam `Alī the Commander of the Faithful (‘a) has quoted the Holy Prophet (ṣ) as saying in one of his sermons:

Give alms to the poor and the needy amongst you. Have a high regard for the old amongst you. Have mercy on the young amongst you. Build good relationships with your relatives.[51]

وَتَصَدَّقُوا عَلَى فُقَرَاءِكُمْ وَمَسَاكِينِكُمْ، وَوَقِّرُوا كِبَارَكُمْ وَارْحَمُوا صِغَارَكُمْ، وَصِلُوا أَرْحَامَكُمْ.

This special treatment also includes those deemed weak because of their social conditions, such as orphans, slaves, and low-wage employees whose social circumstances force them to be under the supervision and custody of others.

Imam al-Ṣādiq (‘a) has reported on the authority of his fathers (‘a) that the Holy Prophet (ṣ), in his instructions to Imam `Alī (‘a) said:

O `Alī, whoever carries out the following four acts, Almighty Allah shall build for him a house in Paradise: (1) providing a shelter for an orphan, (2) having mercy on the

يَا عَلِيُّ، أَرْبَعٌ مَنْ كُنَّ فِيهِ بَنَى اللهُ لَهُ بَيْتاً فِي الْجَنَّةِ: مَنْ آوَى الْيَتِيمَ، وَرَحِمَ الضَّعِيفَ، وَأَشْفَقَ

50- Abu’l-Fatḥ al-Irbalī, *Kashf al-Ghummah* 3: 142; `Allāmah al-Majlisī, *Biḥār al-Anwār* 78:83, H. 85 as quoted from the previous reference book.

51- Shaykh al-Ṣadūq, *`Uyūn Akhbār al-Riḍā* 2:265, H. 53; `Allāmah al-Majlisī, *Biḥār al-Anwār* 96:356, H. 25 as quoted from the previous reference book.

عَلَى وَالِدَيْه، وَرَفَقَ بمَمْلُوكه. يَا عَلِيُّ، مَنْ كَفَى يَتيماً فِي نَفَقَته بمَاله حَتَّى يَسْتَغْنِيَ وَجَبَتْ لَهُ الْجَنَّةُ الْبَتَّةَ. يَا عَلِيُّ، مَنْ مَسَحَ يَدَهُ عَلَى رَأْسِ يَتيمٍ تَرَحُّماً لَهُ أَعْطَاهُ اللهُ بِكُلِّ شَعْرَةٍ نُوراً يَوْمَ الْقِيَامَة.

weak, (3) having compassion for parents, and (4) treating servants leniently. O `Alī, Paradise shall be unquestionably decided for the person who meets all the expenses of an orphan from his own wealth such that he makes him financially independent. O `Alī, whoever strokes the head of an orphan out of sympathy for him, on the Day of Resurrection, Almighty Allah shall grant him (a piece of) light for each single hair.[1]

The Holy Prophet's Pro7geny

Exceptional treatment has been confirmed for the Holy Prophet's progeny from the descendants of Imam `Alī and Lady Fāṭimah—peace be upon them—due to their relationship to the Holy Prophet (ṣ) in order to honor him, acknowledge his right, and sanctify his standing.

Imam al-Ṣādiq ('a) is reported to have said:

لاَ يُقَبَّلُ رَأْسُ أَحَد وَلاَ يَدُهُ إِلاَّ رَسُولَ الله صَلَّى اللهُ عَلَيْه وَآله وَسَلَّمَ أَوْ مَنْ أُرِيدَ بِه رَسُولُ الله.

No one's head or hand must be kissed except the Messenger of Allah's or one who is considered to represent him.[2]

Al-Ḥusayn ibn Khālid reported Imam al-Riḍā ('a) as saying:

النَّظَرُ إِلَى ذُرِّيَّتِنَا عِبَادَةٌ.

Looking at our progeny is (a kind of) worship.

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:560, S. 19, H. 1.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:565, S. 133, H. 3.

The reporter asked, “Does this mean the Imams from your progeny or all of the Holy Prophet’s descendants?”

The Imam (‘a) answered:

بَلِ النَّظَرُ إِلَى جَمِيعِ ذُرِّيَّـةِ النَّبِـيِّ صَـلَّى اللهُ عَلَيْـهِ وَآلِـهِ وَسَـلَّمَ عِبَـادَةٌ مَـا لَـمْ يُفَارِقُوا مِنْهَاجَهُ وَلَمْ يَتَلَوَّثُوا بِالْمَعَاصِي.

It includes all the descendants of the Prophet (ṣ) who neither violated his course nor are polluted by acts of disobedience to Allah.[1]

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:620, S. 165, H. 1.

Chapter Two:
Rules And Foundations

Prelude

1. Religious and Conventional Laws

2. Controlling and Steering Emotions

3. Justice meted out under all circumstances

4. Nobility of Character and Indulgence

5. Charity and Preceding Others in Charitable Behavior

6. Good Example and Unique Behavior

PRELUDE

The second area of discussion appertains to rules that identify the progress and direction of social relations and the foundations on which they are established.

These rules and foundations steer the progress of social relations towards self-perfection in the behavior of individuals and towards social perfection in the activities of the virtuous community.

At the same time, they outline the ethical background and social behavior of the individual by highlighting the role that ethics plays in achieving social perfection in an individual.

Without these ethical restraints, social relations turn into a mere formal mechanism, similar to customs and traditions, disintegrating as soon as the social structure suffers the least change. This has actually taken place under certain conditions like emigration from one society to another, cultural and social intrusions imposed on a society, or overthrow of political regimes. In Western societies, ethics has turned into barren laws and traditions lacking any significant connection to ethics, moral fiber, spirit, or sentiment.

The Ahl al-Bayt (‘a) summed up these rules in the following points:

1. Commitment to religious duties and conventional responsibilities

2. Controlling and directing one’s emotions

3. Deeming justice and fairness as the only level of comparison between others and oneself

4. Nobility of character and dealing with people in terms of

forbearance and compassion

5. Charity and leading in charitable behavior

6. Distinguished behavior, acting as good example in general social conditions

These regulations are congruous with the Islamic aspects of social relations in trend, goals, form, and content. However, it is necessary to deal with each of these regulations in detail to shed light on the claimed congruity and connection.

RELIGIOUS AND CONVENTIONAL LAWS

Commitment to the religious laws, reason-based pledges and covenants, as well as common conventional manners approved by the Holy Legislator, is in reality an ethical commitment towards Almighty Allah, the One and Only Lord and Creator Who has bestowed uncountable graces upon humankind. Almighty Allah had taken a pledge and a covenant from humankind that they would profess His Oneness in godhead and lordship, and obey and comply with His commandments and prohibitions in this world. Referring to this covenant, the Holy Qur'ān says:

ٹٹٹڈڈڤڤڤڦڦڄڄڃڃ
ڃڃڄڄڃڃڃڃڇڇڈڈڈڈ
ڈڈڑڑڑڑککگگگگ

When your Lord brought forth the children of Adam and, from their backs, their descendants, and made them bear witness against their own souls, “Am I not your Lord?” They answered, “Yes! We bear witness.” Lest you should say on the Day of Resurrection, “Surely, we were heedless of this.” Or, lest you should say, “Only our fathers associated others with Allah before, and we were an offspring after them: Will You then destroy us for what the vain doers did?” (7:172-173)

This commitment, therefore, is in reality the fulfillment of the pledge and covenant mentioned in the Holy Qur'ān and the acknowledgement of the religion and system of Islam, which Almighty Allah revealed to Muḥammad, His servant and messenger, peace be upon him and his Household. This religion came to guide humankind, organize their affairs, and build a virtuous human community so that the believers of this divine message who fulfill this covenant form the

best nation.

These religious laws and regulations, including all commands and prohibitions, are based on actual advantage and disadvantage in both the individual and social movements of humanity. Obeying these religious laws is in truth achieving advantages and evading disadvantages. The second aspect of the Islamic concept of social relations, reinforcing the social structure, cannot be put into practice except by means of gaining advantages and warding off disadvantages.

Further, common conventional manners are just another expression of legitimate social commitments that people of a society agree to use as customs; therefore, conformity with these manners means conformity with people themselves and with society. This is in accord with the first aspect of social relations—openness and sociability.

Obligatory and Forbidden Commitments

Positive and negative implementation of such regulation is found in the details about the superstructure of social relations.

As for the positive aspect, this regulation can be found in fulfillment of promises and covenants, restoration of securities to their owners, participation in funeral ceremonies, presence in congregational prayers and social gatherings, visiting the sick, and like matters that will be discussed in further detail in the second part of this book.

Regarding the negative aspect, application of regulation can be found in threatening others, causing them damage, violating their sanctities, scrutinizing their weaknesses, or spreading corruptive influences among them, which will also be discussed in the second part of this book.

CONTROLLING AND STEERING THE EMOTIONS

The second constraint is to control one's emotions, feelings, and passions during involvement in certain events and in responding to the results and consequences of those events. When observed, this regulation embodies self-perfection in man's progress towards Almighty Allah.

Many traditions, reported from the Ahl al-Bayt (‘a), emphasize such regulation as a means of attaining self-perfection.

In two books entitled *Man-lā-Yaḥḍuruhul-Faqīh* and *Thawāb al-A`māl*, Shaykh al-Ṣadūq has reported through a valid chain of authority on the authority of Shu`ayb al-`Aqarqūfī that Imam al-Ṣādiq (‘a) said:

مَنْ مَلَكَ نَفْسَهُ إِذَا رَغِبَ وَإِذَا رَهِبَ وَإِذَا اشْتَهَى وَإِذَا غَضِبَ وَإِذَا رَضِيَ حَرَّمَ اللهُ جَسَدَهُ عَلَى النَّارِ.

Whoever controls himself when he desires, fears, craves, or becomes angry, Almighty Allah shall ban Hellfire from consuming his body.[1]

According to another tradition that is reported by Shaykh al-Kulaynī in *al-Kāfī* through a valid chain of authority on the authority of Ṣafwān al-Jammāl, Imam al-Ṣādiq (‘a) said:

إِنَّمَا الْمُؤْمِنُ الَّذِي إِذَا غَضِبَ لَمْ يُخْرِجْهُ غَضَبُهُ مِنْ حَقٍّ، وَإِذَا رَضِيَ لَمْ يُدْخِلْهُ رِضَاهُ فِي بَاطِلٍ، وَإِذَا قَدَرَ لَمْ يَأْخُذْ أَكْثَرَ مِمَّا لَهُ.

A true faithful believer is he whose rage does not induce him to abandon what is right, whose approval (of something) does not induce him to indulge in the wrong, and whose power does not induce him to take more than his due.[2]

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:132, S. 1, H. 8.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:286, S. 53, H. 1.

Self-Building and Control of Emotions

Without a doubt, self-building is one of the most imposing acts that man adopts in his progress towards self-perfection. According to an authentic tradition, the Holy Prophet (ṣ) is reported to have described self-building as 'the major jihad'.[1]

One aspect of self-building is controlling emotions and steering them towards what is right and approved by religious laws and divine goals.

In its subjective aspect, the significance of this regulation stems from educating and strengthening the human will to be in a permanent state of harmony with reason and religious laws in its choice and activity. The Holy Legislator has conferred a special significance upon reason and granted it a vital role in the progress of humanity and in guiding human will towards uprightness and helping human souls accomplish the final goal of their existence by controlling emotions during interaction.

In an authentic tradition, the Holy Prophet (ṣ) is reported to have said:

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:122, S. 1, H. 1.
Al-Sakūnī related the following on the authority of Abū-`Abdullāh al-Ṣādiq ('a):

> On seeing the armies returning from the battlefront, the Holy Prophet (ṣ) said, "Blessed are those who have performed the minor *jihad,* and have yet to perform the major one." When asked what the major *jihad* was, the Holy Prophet replied, "It is the *jihad* of the self (struggle against self)."

إِنَّ اللهَ سُبْحَانَهُ وَتَعَالَى خَلَقَ الْعَقْلَ ثُمَّ قَالَ لَهُ: أَقْبِلْ. فَأَقْبَلَ. ثُمَّ قَالَ لَهُ: أَدْبِرْ. فَأَدْبَرَ. ثُمَّ قَالَ: وَعِزَّتِي وَجَلاَلِي، مَا خَلَقْتُ خَلْقاً هُوَ أَحَبَّ إِلَيَّ مِنْكَ، وَلاَ أَكْمَلْتُكَ إِلاَّ فِي مَنْ أُحِبُّ. أَمَا إِنِّي إِيَّاكَ آمُرُ، وَإِيَّاكَ أَنْهَى، وَإِيَّاكَ أُعَاقِبُ، وَإِيَّاكَ أُثِيبُ.

When Almighty Allah created the intellect (i.e. reason), He ordered it to come. So, the intellect did. He then ordered it to leave, and the intellect responded. Then, Almighty Allah declared, “By My Might and Majesty I take this oath, I have never created any creature dearer to me than you. I shall never deposit you in your perfect form except with those whom I love. Verily, it is you whom I will order, warn, punish, and reward.[1]

According to another validly reported tradition, `Abdullāh ibn Sinān asked Imam al-Ṣādiq (‘a) whether the angels or mankind were more favored.

The Imam (‘a) answered:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلاَمُ: إِنَّ اللهَ رَكَّبَ فِي الْمَلاَئِكَةِ عَقْلاً بِلاَ شَهْوَةٍ، وَرَكَّبَ فِي الْبَهَائِمِ شَهْوَةً بِلاَ عَقْلٍ، وَرَكَّبَ فِي بَنِي آدَمَ كِلَيْهِمَا. فَمَنْ غَلَبَ عَقْلُهُ شَهْوَتَهُ فَهُوَ خَيْرٌ مِنَ الْمَلاَئِكَةِ، وَمَنْ غَلَبَتْ شَهْوَتُهُ عَقْلَهُ فَهُوَ شَرٌّ مِنَ الْبَهَائِمِ.

`Alī ibn Abī-Ṭālib, the Commander of the Faithful, (‘a) said: Almighty Allah installed in angels reason without appetite, and in beasts appetite without reason; while in human beings, He installed both reason and appetite. Thus, a human being whose reason overcomes his appetite becomes more favorable than angels, but he whose appetite overcomes his reason becomes lowlier than beasts.[2]

1- Shaykh al-Kulaynī, *al-Kāfī* 1:10, H. 1; al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:160, H. 1.

2- Shaykh al-Ṣadūq, *`Ilal al-Sharā'i`* 1:4-5, H. 1; al-Ḥurr al- ⇨

Nobility of Character and Control of Emotions

Controlling ones emotions contributes to self-perfection of individuals, which automatically has a great bearing on the self-perfection of the whole society.

Additionally, an individual characterized by uprightness and distinctive moral features leaves an undeniable impact on the other individuals of society. An upright individual's social behavior will necessarily reflect his or her sound psychological reality.

For that reason, the Holy Qur'ān, highlighting this ethical aspect in behavior, has praised the Holy Prophet Muḥammad (ṣ) for the excellence of his morality:

Most surely, you conform to sublime morality. (68:4) گگگںں

`Āmilī, *Wasā'il al-Shī`ah* 11:164, H. 2.

JUSTICE AND FAIRNESS UNDER ALL CIRCUMSTANCES

The third rule in social relations is the commitment to justice and fairness with all people without discrimination. Hence, one is required to be fair even if such fairness forces him to confess his mistake in any incident or issue. This rule expresses the ethical background of the Islamic concept of social relations.

In its capacity as one of the most significant aspects of the social system, this rule has been adopted by Islam as the basis on which its whole system is established. Hence, the Ahl al-Bayt (‘a) regarded justice as an essential foundation of man’s relationship with Almighty Allah.

Second to divine mercy, justice is a pillar in man’s relationship with the Creator; in the production and distribution of wealth; in government; in judgment between parties of a dispute; and in man’s relationship with himself.

Maintenance of Justice among People

The Ahl al-Bayt (‘a) emphasized justice and fair play as the basis of the social system in general and in social relations in particular. Imam al-Ṣādiq (‘a) said:

إِتَّقُــوا اللهَ وَاعْــدلُوا، فَــإِنَّكُمْ تَعِيبُونَ عَلَى قَوْمٍ لاَ يَعْدِلُونَ.

Fear Allah and act justly yourselves, for you are censuring people who do not establish justice.[1]

He (‘a) is also reported to have said:

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:233, S. 37, H. 1.

الْعَدْلُ أَحْلَى مِنَ الشَّهْدِ، وَأَلْيَنُ مِنَ الزُّبْدِ، وَأَطْيَبُ رِيحاً مِنَ الْمِسْكِ.

Justice is sweeter than honey, softer than butter, and more fragrant than musk.[1]

Protest against injustice

The Holy Imams of the Ahl al-Bayt (‘a) prohibited unjust treatment of the people. Usually, injustice is the result of misappropriation and disequilibrium in the accurate criteria of social relations.

Imam Muḥammad al-Bāqir (‘a) is reported to have said:

مَا مِنْ أَحَدٍ يَظْلِمُ مَظْلَمَةً إِلاَّ أَخَذَهُ اللهُ بِهَا فِي نَفْسِهِ وَمَالِهِ، فَأَمَّا الظُّلْمُ الَّذِي بَيْنَهُ وَبَيْنَ اللهِ فَإِذَا تَابَ غُفِرَ لَهُ.

No one commits a wrongdoing but that Almighty Allah shall punish him for it in his personal affairs or property. As for wrongdoings that one commits in his relationship with Almighty Allah, they are forgivable when the wrongdoer repents.[2]

Imam al-Ṣādiq (‘a) is reported to have said:

مَا مِنْ مَظْلَمَةٍ أَشَدُّ مِنْ مَظْلَمَةٍ لاَ يَجِدُ صَاحِبُهَا عَلَيْهَا عَوْناً إِلاَّ اللهُ.

No act of injustice is graver than wronging one who has no helping power to repel it save Almighty Allah.[3]

Abū-Baṣīr has reported that two disputing men visited Imam al-Ṣādiq (‘a) and each one put forward his claim. After he had heard both of them, the Imam (‘a) said:

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:233, S. 37, H. 3.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11: 338, S. 77, H. 3.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:338, S. 77, H. 1.

أَمَا إِنَّـهُ مَـا ظَفَـرَ بِخَيْـرٍ مَـنْ ظَفَـرَ بِالظُّلْمِ. أَمَا إِنَّ الْمَظْلُومَ يَأْخُذُ مِنْ دِيـنِ الظَّـالِمِ أَكْثَـرَ مِمَّـا يَأْخُـذُ الظَّـالِمُ مِـنْ مَـالِ الْمَظْلُـومِ. مَـنْ يَفْعَلِ الشَّرَّ بِالنَّاسِ فَلاَ يُنْكِرِ الشَّرَّ إِذَا فُعِلَ بِهِ. أَمَـا إِنَّـهُ يَحْـصِدُ ابْـنُ آدَمَ مَـا يَـزْرَعُ، وَلَـيْسَ يَحْـصِدُ أَحَـدٌ مِـنَ الْمُـرِّ حُلْـواً، وَلاَ مِـنَ الْحُلْوِ مُرّاً.

Truly, I say, he that gains something by unjust means has in fact gained no benefit. Verily, the wronged party seizes from the faith of the wronging party more than the wronging party seizes unjustly from the property of the wronged party. He that causes evil to people must not complain against the evil that is caused to him. Verily, the son of Adam (i.e. man) will reap only that which he has sown. No one can harvest sweetness from the bitter and no one can harvest bitterness from the sweet.

Upon hearing these words, the two disputing parties made up with each other and left.[1]

Giving others their rights even if it be against oneself

The Ahl al-Bayt (‘a) urged their followers to be fair with all people by giving them their rights even if it went against their own interests. Hence, The Holy Imams (‘a) confirmed that the quality of faith (i.e. *īmān*) cannot be ascribed to anyone who does not treat all people equally and give each one his due even if he does not receive his own due.

Seemingly, any unjust act in social relations initially arises from one’s preferring oneself to others and giving one’s own right precedence over the rights of others. This trend then develops to include preferring certain individuals to others and giving the rights of a certain group precedence over the rights of the public. Justice will be established among all people when each person gives all others their

1- Shaykh al-Kulaynī, a*l-Kāfī* 2:334, H. 22.

due even if it is against oneself.

Imam Ja`far al-Ṣādiq (‘a) is reported to have quoted the Holy Prophet (ṣ) as saying:

سَيِّدُ الأَعْمَالِ إِنْصَافُ النَّاسِ مِنْ نَفْسِكَ وَمُوَاسَاةُ الأَخِ فِي اللهِ وَذِكْرُ اللهِ عَلَى كُلِّ حَالٍ.

Three acts are the masters of all deeds: (1) to treat people fairly even if it is against oneself, (2) to be cordial with your brothers in faith, and (3) to praise Almighty Allah in all circumstances.[1]

Imam al-Ṣādiq (‘a) is also reported to have quoted the Holy Prophet (ṣ) as saying:

مَنْ وَاسَى الْفَقِيرَ مِنْ مَالِهِ وَأَنْصَفَ النَّاسَ مِنْ نَفْسِهِ فَذَلِكَ الْمُؤْمِنُ حَقّاً.

He who financially comforts the poor from his wealth and gives people their dues, even if it be against his own interests, is a true and faithful believer.[2]

Abū-`Ubaydah al-Ḥadhdhā' has reported Imam al-Bāqir (‘a) as saying:

أَلاَ أُخْبِرُكَ بِأَشَدَّ مَا افْتَرَضَ اللهُ عَلَى خَلْقِهِ؟ إِنْصَافُ النَّاسِ مِنْ أَنْفُسِهِمْ وَمُوَاسَاةُ الإِخْوَانِ فِي اللهِ عَزَّ وَجَلَّ وَذِكْرُ اللهِ عَزَّ وَجَلَّ عَلَى كُلِّ حَالٍ، فَإِنْ عَرَضَتْ لَهُ طَاعَةٌ عَمِلَ بِهَا وَإِنْ عَرَضَتْ لَهُ مَعْصِيَةٌ تَرَكَهَا.

May I tell you about the most difficult duty that Almighty Allah has imposed on His creatures? It is to give others their rights against oneself, to equate brethren-in-faith with oneself, to praise Almighty Allah under all conditions, to perform any act of obedience to Almighty Allah whenever it is encountered, and to avoid any act of disobedience to Him whenever encountered.[3]

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:225, S. 34, H. 2.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:225, S. 34, H. 5.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:226, S. 34, H. 10.

The Ahl al-Bayt (‘a) instructed their followers strongly to love for their brethren-in-faith whatever they loved for themselves.

This instruction can be evidently seen in Imam `Alī’s instructive letter to his son, Imam Ḥasan (‘a), in which he said:

فَأَحْبِبْ لِغَيْرِكَ مَا تُحِبُّ لِنَفْسِكَ وَاكْرَهْ لَهُ مَا تَكْرَهُ لَهَا.

Love for the others whatever you love for yourself and hate for them whatever you hate for yourself.[1]

Imam al-Ṣādiq (‘a) also said:

أَوْحَى اللهُ عَزَّ وَجَلَّ إِلَى آدَمَ: إِنِّي سَأَجْمَعُ لَكَ الْكَلاَمَ فِي أَرْبَعِ كَلِمَاتٍ: وَاحِدَةٌ لِي، وَوَاحِدَةٌ لَكَ، وَوَاحِدَةٌ فِي مَا بَيْنِي وَبَيْنَكَ، وَوَاحِدَةٌ فِي مَا بَيْنَكَ وَبَيْنَ النَّاسِ... أَمَّا الَّتِي لِي فَتَعْبُدُنِي لاَ تُشْرِكُ بِي شَيْئاً. وَأَمَّا الَّتِي لَكَ فَأَجْزِيكَ بِعَمَلِكَ أَحْوَجَ مَا تَكُونُ إِلَيْهِ. وَأَمَّا الَّتِي بَيْنِي وَبَيْنَكَ فَعَلَيْكَ الدُّعَاءُ وَعَلَيَّ الإِجَابَةُ. وَأَمَّا الَّتِي بَيْنَكَ وَبَيْنَ النَّاسِ فَتَرْضَى لِلنَّاسِ مَا تَرْضَى

Almighty Allah, through revelation, addressed to Adam the following: I will summarize the whole wording for you in the following four statements...one statement is about Me, the other about you, the third about what is between you and Me, and the fourth is about what is between you and the people...The word that is for Me is that you must worship me without setting any partner with Me. The word that is for you is that I reward you for your deeds when you are in the most urgent need for that reward. The word that pertains to what is between you and Me is that you pray to Me and I respond to you. The word that pertains to what is between you and the people is that you accept for them whatever you

1- *Nahj al-Balāghah*, Letter No. 31.

لِنَفْسِكَ وَتَكْرَهُ لَهُمْ مَا تَكْرَهُ لِنَفْسِكَ.

accept for yourself and hate for them whatever you hate for yourself.[1]

1- Shaykh al-Kulaynī, *al-Kāfī* 2:146, H. 13.

NOBILITY OF CHARACTER AND INDULGENCE

The fourth rule according to the instructions of the Holy Imams of the Ahl al-Bayt (‘a) is showing nobility of character, kindness and leniency while interacting with people. This is the ethical basis of openness in social relations.

It is necessary to understand that the ethical tenor of social relations consists of love and affection. It is not an empty, formal relation or a mechanism that is based on mutual benefits and interests; rather, it is an emotional and sentimental tie because social relations cannot attain perfection through common or personal interests but through mutual love and affection.

Undoubtedly, good manners, showing affection to others, courtesy, and forbearance in dealing with people are expressions of this love and indicate the first important step on this path, remove all barriers and negative impacts that stand against love, and symbolize love at the time that its constituents and elements attain perfection.

Traditions corroborating this tenor and its outcomes have been reported from the Holy Prophet (ṣ):

Shaykh al-Kulaynī, through an authentic chain of authority, has quoted Imam al-Bāqir (‘a) as relating the following:

A Bedouin from the Banū-Tamīm tribe came to the Holy Prophet (ṣ) and asked for an advice. The Holy Prophet (ṣ) answered:

تَحَبَّبْ إِلَى النَّاسِ يُحِبُّوكَ.

Try to endear yourself to people and they will certainly love you.[1]

The author of *Wasā'il al-Shī`ah* has dedicated two sections, in the chapter on laws of association with people, to good manners and forbearance. In these sections, he has recorded numerous traditions confirming this fact and relating the perfection of faith to love and endearing oneself to others[2] because it has also been reported that true faith and religion are in reality love. Let us now cite a number of validly reported traditions that confirm these facts.

Imam Muḥammad al-Bāqir (‘a) is reported to have said:

إِنَّ أَكْمَلَ الْمُؤْمِنِينَ إِيمَاناً أَحْسَنُهُمْ خُلُقاً.

Certainly, the most faithful of the believers have the best manners.[3]

Imam Ja`far al-Ṣādiq (‘a) is reported to have said:

إِنَّ الْخُلُقَ الْحَسَنَ يُمِيثُ الْخَطِيئَةَ كَمَا تُمِيثُ الشَّمْسُ الْجَلِيدَ.

Verily, good conduct dissolves sins in the same way that sunlight dissolves snow.[4]

He (‘a) is also reported as saying:

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:433, H. 1.
2- Refer to al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:503-539, Chapter: Etiquettes of Association with People (*Aḥkām al-`Ishrah*), S. 104, 121. In addition, sections 29 and 30 are also full of other traditions demonstrating the importance of endearing oneself to others and associating with them with forbearance.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:503, S. 104, H. 1.
4- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:504, S. 104, H. 6.

إِنَّ حُسْنَ الْخُلُقِ يَبْلُغُ بِصَاحِبِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ.

Good manners promote to the rank of those who persistently observe fasting and spend their nights in acts of worship.[1]

He (‘a) is also reported as saying:

أَكْمَلُ النَّاسِ عَقْلاً أَحْسَنُهُمْ خُلُقاً.

The wisest of all people are those with the best manners.[2]

He (‘a) is also reported as saying:

إِنَّ اللهَ تَبَارَكَ وَتَعَالَى لَيُعْطِي الْعَبْدَ مِنَ الثَّوَابِ عَلَى حُسْنِ الْخُلُقِ كَمَا يُعْطِي الْمُجَاهِدَ فِي سَبِيلِ اللهِ يَغْدُو عَلَيْهِ وَيَرُوحُ.

Verily, Almighty Allah grants his servants a reward for good conduct equal to the reward of one who is frequently engaged in jihad in the way of Allah.[3]

He (‘a) is also reported to have quoted the Holy Prophet (ṣ) as saying:

أَمَرَنِي رَبِّي بِمُدَارَاةِ النَّاسِ كَمَا أَمَرَنِي بِالْفَرَائِضِ.

Just as my Lord ordered me to persevere in obligatory (religious) duties, so also He ordered me to observe forbearance.[4]

He (‘a) is also reported to have quoted the Holy Prophet (ṣ) as saying:

مُدَارَاةُ النَّاسِ نِصْفُ الإِيمَانِ وَالرِّفْقُ بِهِمْ نِصْفُ الْعَيْشِ.

Treating people with moderation is half of one’s faith, and to be lenient towards them is half of one’s sustenance.[5]

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:504, S. 104, H. 4.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:504, S. 104, H. 9.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:505, S. 104, H. 15.
4- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:540, H. 1, S. 121.
5- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:540, S. 121, H. 5.

Sufyān ibn `Uyaynah reported that he once asked al-Zuhrī whether he had met `Alī ibn al-Ḥusayn (Zayn al-`Ābidīn) (‘a). Al-Zuhrī answered, “Yes, I have met him. I have never met a person more virtuous than he is. By Allah, I have never known that he had a friend in secret or an enemy in public.”

Sufyān asked, “How was that?”

Al-Zuhrī answered, “Because all those who loved him envied him out of their abundant knowledge of his outstanding merits, and all those who hated him used to treat him with tolerance because he treated them with even more tolerance.”[1]

Fuḍayl ibn Yasār reported that he asked Imam al-Ṣādiq (‘a) whether to love and hate for Allah’s sake is part of faith. The Imam (‘a) answered:

وَهَلِ الإِيمَانُ إلاَّ الْحُبُّ وَالبُغْضُ؟

Is true faith anything other than such love and hate?

Then the Imam (‘a) said the following Qur'ānic verse to confirm his words:

چ چ چ ڇ ڇ ڇ ڇ ڍ ڍ ڌ ڌ ڎ ڎ ڈ ڈ ژ ژ ڑ ڑ ک ک

...Allah has endeared the faith to you and has made it seemly in your hearts, and He has made hateful to you unbelief and transgression and disobedience; these it is that are the followers of a right way. (49:7)”[2]

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:542, S. 121, H. 10.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:435, H. 16; al-Barqī, *al-Maḥāsin* 1:409, H. 930, published by the Ahl al-Bayt World Assembly.

Ṣafwān al-Jammāl reported on the authority of Abū-`Ubaydah Ziyād al-Ḥadhdhā' that Imam al-Bāqir (‘a) said to him:

يَا زِيَادُ وَيْحَكَ! وَهَلِ الدِّينُ إِلاَّ الْحُبُّ؟ أَلاَ تَرَى قَوْلَ اللهِ: ﴿ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ﴾؟ أَوَ لاَ تَرَى قَوْلَ اللهِ لِمُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِه: ﴿ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ﴾؟ وَقَالَ: ﴿□ □ □ □ □﴾ الدِّينُ هُوَ الْحُبُّ، وَالْحُبُّ هُوَ الدِّينُ.

O Ziyād, is religiousness anything other than love? Consider Almighty Allah’s saying (in the Holy Qur'ān), “Say: If you love Allah, then follow me, Allah will love you and forgive you your faults, and Allah is Forgiving, Merciful. (3:31)” Consider Almighty Allah’s saying to Muḥammad (ṣ), “Allah has endeared the faith to you and has made it seemly in your hearts. (49:7)” He has also said, “They love those who have fled to them. (59:9)” Thus, the religion is love and love is religion.[1]

Although love, mentioned in these traditions, stands for love for Almighty Allah, surely to love Muslims and faithful believers for His sake has to be a class of faith because such love stems from love for Almighty Allah and for His sake, as maintained by other traditions.

Sallām ibn al-Mustanīr has reported Imam al-Bāqir (‘a) as saying:

وِدُّ الْمُؤْمِنِ فِي اللهِ مِنْ أَعْظَمِ شُعَبِ الإِيمَانِ. أَلاَ وَمَنْ أَحَبَّ فِي اللهِ

When a believer loves (others) for the sake of Almighty Allah, this becomes one of the greatest parts of faith. Verily, he who

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:435, H. 17; al-Barqī, *al-Maḥāsin* 1:409, H. 931, published by the Ahl al-Bayt World Assembly.

وَأَبْغَـضَ فِـي اللهِ وَأَعْطَـى فِـي اللهِ وَمَنَعَ فِي اللهِ فَهُوَ مِنْ أَصْفِيَاءِ اللهِ.

loves, hates, gives, and withholds for the sake of Almighty Allah is one of His elite servants.[1]

Imam al-Ṣādiq (‘a) is reported to have said:

مِنْ أَوْثَقِ عُرَى الإِيمَانِ أَنْ تُحِبَّ فِي اللهِ، وَتُبْغِضَ فِي اللهِ، وَتُعْطِيَ فِي اللهِ، وَتَمْنَعَ فِي اللهِ.

One of the firmest handles of faith is to love, hate, give, and withhold exclusively for the sake of Almighty Allah.[2]

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:431, H. 3.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 11:431, H. 2.

CHARITY AND TAKING THE LEAD IN CHARITABLE BEHAVIOR

The fifth rule in the Islamic conception of social relations is to be charitable towards others. This act can be classified into two types:

Charitable Behavior towards all People

The first type of charity is to behave charitably towards all people without taking into consideration whether a tie between the source and the target exists or not. Examples of this type of charity are public deeds of charitable people such as paving roads, digging wells, building guesthouses, endowing property for public purposes, feeding the hungry, helping the poor and the needy, building vocational institutes, and establishing educational, health, and cultural centers. Similar activities of charity, which demonstrate interest in the general affairs of Muslims can be described as deeds that are *fīsabīlillāh* (i.e. in the way of Allah).

Such deeds, urged by Islam, are the most favorable and genuine form of charity, since they bring about a great reward and compensation and contribute to the perfection of individuals and communities. They are charitable acts that have no direct connection with social relations, although they have a broad-ranging effect on social relations.

Charitable Behavior in Social Relations

The second type of charity is direct charitable behavior towards certain individuals or Muslims in general. This type of charity represents the basic pillar that helps perfect social relations. It also presents love and affection as being the actual purpose behind building good social relations.

It is the most powerful and effective means of gaining affection and love, evading social problems, and diminishing negative reactions in social relations. Finally, it is an image of the high moral standard of man. All these features are visible in traditions that stress the significance of doing good towards others.

For instance, Imam al-Ṣādiq (‘a) is reported to have said:

إِصْنَعِ الْمَعْـرُوفَ إِلَـى مَـنْ هُـوَ أَهْلُـهُ وَإِلَى مَـنْ لَـيْسَ مِـنْ أَهْلِـه، فَـإِنْ لَـمْ يَكُنْ هُوَ أَهْلَهُ فَكُنْ أَنْتَ مِنْ أَهْلِه.

Do favor to those who deserve it and those who do not, because if they do not deserve it, you are worthy of doing it.[1]

He (‘a) is also reported to have said:

إِصْـنَعُوا الْمَعْـرُوفَ إِلَـى كُـلِّ أَحَـدٍ، فَإِنْ كَانَ أَهْلَهُ وَإِلاَّ فَأَنْتَ أَهْلُهُ.

Do favors to everybody. Even if they do not deserve them, you are worthy of doing them.[2]

Doing Good to Oneself

In order to maintain equilibrium in this respect, Islam has rendered doing good to others as doing good to oneself. Hence, Almighty Allah says:

ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ

If you do good, you will do good for your own souls, and if you do evil, it shall be for your own souls also. (16:7)

In view of this, the Ahl al-Bayt (‘a) did not only instruct their followers to do good and behave charitably. They asked their followers to *precede all others* in charity in

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:528, S. 3, H. 1.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:528, S. 3, H. 2.

such a way that the principle of conceding one's right and treating others kindly would become one of the social duties incumbent on true Muslims, as it raises one towards self-perfection and, at the same time, contributes to social perfection.

In this respect, Imam al-Bāqir (‘a) is reported to have said:

مَنْ خَالَطْتَ فَإِن اسْتَطَعْتَ أَنْ تَكُونَ يَدُكَ الْعُلْيَا عَلَيْهِمْ فَافْعَلْ.

If you can take the lead among those with whom you associate, then do it.[1]

Imam al-Ṣādiq (‘a) is also reported as saying:

فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ) قَالَ: كَانَ يُوسِعُ الْمَجْلِسَ وَيَسْتَقْرِضُ لِلْمُحْتَاجِ وَيُعِينُ الضَّعِيفَ.

Regarding the holy verse, “Surely, we see you to be of the doers of good. (12:36)” He (i.e. Prophet Joseph (‘a)) was described thus because he used to make room in his assemblies for those who had just joined them, borrow money to give to the needy, and help the weak.[2]

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:401, S. 1, H. 1.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:405, S. 4, H. 1.

GOOD EXAMPLE AND UNIQUE BEHAVIOR

The sixth rule of social relations is to be perfect examples of social behavior. This basic pillar builds excellent social relations and leads people to perfection. It is, moreover, the best means of teaching others ethical behavior.[1]

The Holy Imams (‘a) ordered their followers to commit to this principle and play a vital role in persuading Muslims to emulate them.

Shaykh al-Kulaynī has reported, through an authentic chain of authority, that Ṣafwān ibn Yaḥyā reported Abū-Usāmah Zayd al-Shaḥḥām as saying that Imam al-Ṣādiq (‘a) said to him:

إِقْرَأْ عَلَى مَنْ تَرَى أَنَّهُ يُطِيعُنِي مِنْهُمْ وَيَأْخُذُ بِقَوْلِي السَّلاَمَ، وَأُوصِيكُمْ بِتَقْوَى اللهِ عَزَّ وَجَلَّ، وَالْوَرَعَ فِي دِينِكُمْ، وَالاجْتِهَادَ للهِ، وَصِدْقَ الْحَدِيثِ، وَأَدَاءَ الأَمَانَةِ، وَطُولَ السُّجُودِ، وَحُسْنَ

Deliver my greetings to every one whom you consider to be obeying me and following my orders. (Say to them): I advise you to fear Almighty Allah, to act piously with regard to the affairs of your religion, to work painstakingly for the sake of Almighty Allah, to be honest in speech, to fulfill the trusts entrusted with you, to make prolonged prostration before Almighty Allah, and to observe good neighborliness. Verily, these are the traits with

1- In an independent thesis, I have discussed the topic of excellent example and its psychological and spiritual impacts, as well as its constructive role in societies. I hope I would be able to publish it in an independent book. Besides, in this series of books, I have discussed the topic of excellent example on a number of occasions, especially in the chapters on goals and particularities, and spiritual and moral contents of building a virtuous community. It is therefore pointless to repeat.

الْجِوَار. فَبِهَذَا جَاءَ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ؛ كَانَ يَأْمُرُ بِأَدَاءِ الْخَيْطِ وَالْمَخِيطِ. صِلُوا عَشَائِرَكُمْ، وَاشْهَدُوا جَنَائِزَهُمْ، وَعُودُوا مَرْضَاهُمْ، وَأَدُّوا حُقُوقَهُمْ؛ فَإِنَّ الرَّجُلَ مِنْكُمْ إِذَا وَرِعَ فِي دِينِهِ وَصَدَقَ الْحَدِيثَ وَأَدَّى الأَمَانَةَ وَحَسَّنَ خُلُقَهُ مَعَ النَّاسِ قِيلَ هَذَا جَعْفَرِيٌّ، فَيَسُرُّنِي ذَلِكَ وَيَدْخُلُ عَلَيَّ مِنْهُ السُّرُورَ، وَقِيلَ هَذَا أَدَبُ جَعْفَرٍ. وَاللهِ لَحَدَّثَنِي أَبِي عَلَيْهِ السَّلاَمُ أَنَّ الرَّجُلَ كَانَ يَكُونُ فِي القَبِيلَةِ مِنْ شِيعَةِ عَلِيٍّ عَلَيْهِ السَّلاَمُ فَيَكُونُ زَيْنَهَا، آدَاهُمْ لِلأَمَانَةِ، وَأَقْضَاهُمْ لِلْحُقُوقِ، وَأَصْدَقَهُمْ لِلْحَدِيثِ، إِلَيْهِ وَصَايَاهُمْ وَوَدَائِعُهُمْ، تُسْأَلُ الْعَشِيرَةُ عَنْهُ فَتَقُولُ: مَنْ مِثْلُ

which Prophet Muḥammad (ṣ) came. You should give back things with which you were entrusted to their owners, be the owners righteous or dissolute. The Messenger of Allah (ṣ) used to order his followers to fulfill their trusts even if they were only a thread and needle. Build good relationships with your clans, present yourselves at their funeral processions, visit the sick among them, and carry out your duties towards them. Verily, if one of you shows piety in his religious affairs, speaks nothing but the truth, and behaves politely towards the people, they will refer to him as belonging to Ja`far and they will say that this is the way Ja`far educates his followers. This thing will please me and fill me with delight. If one does the opposite, it is I who will be defamed and offended, since the people will then say that Ja`far has trained his followers in this manner. I swear by Allah that my father (‘a) told me that a (true) Shī`ite in a clan would be the best of its individuals, the most trustworthy, the most observant of their rights, and the most honest. The other individuals of that clan would always keep their wills and trusts with him.[1] When they would be asked about him, they

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:398 H. 2.

فُـلان؟ إنَّـهُ آدَانَـا للأَمَانَـة وَأَصْدَقُنَا لِلْحَدِيث.

would answer that he was unmatched among them, since he was the most trustworthy and the most honest.

Kathīr ibn `Alqamah has reported that he once asked Imam al-Ṣādiq (‘a) for advice. The Imam thus (‘a) said:

أُوصِيكَ بِتَقْوَى الله وَالْوَرَعِ وَالْعِبَادَة وَطُول السُّجُود وَأَدَاء الأَمَانَة وَصِدْق الْحَدِيث وَحُسْن الْجوَار. فَبِهَذَا جَاءَنَا مُحَمَّدٌ، صَلَّى اللهُ عَلَيْه وَآله. صلُوا فِي عَشَائِرِكُمْ وَعُودُوا مَرْضَاكُمْ وَاشْهَدُوا جَنَائِزَكُمْ، وَكُونُوا لَنَا زَيْناً وَلاَ تَكُونُوا عَلَيْنَا شَيْناً. حَبِّبُونَا إِلَى النَّاس وَلاَ تُبَغِّضُونَا إِلَيْهِمْ، فَجُرُّوا إِلَيْنَا كُلَّ مَوَدَّة وَادْفَعُوا عَنَّا كُلَّ شَرٍّ.

I command you to fear Allah, relinquish prohibited acts, stick to devotional acts, prostrate yourself as long as you can, fulfill trusts, tell only truths, and treat your neighbor kindly. This is exactly what has been brought to us by Muḥammad—peace be upon him and his Household. Build up good relations with the members of your tribes. Visit the sick among them. Attend their funeral ceremonies. Represent us excellently (before others) and do not create a bad opinion of us. Draw people to fondness towards us and avert from us every evil...[1]

`Abdullāh ibn Abī-Ya`fūr has reported Imam al-Ṣādiq (‘a) as saying:

كُونُوا دُعَاةً لِلنَّاس بِالْخَيْر بِغَيْر أَلْسِنَتِكُمْ، لِيَرَوْا مِنْكُمُ الإِجْتِهَادَ وَالصِّدْقَ وَالْوَرَعَ.

Act as heralds to goodness among the masses by other means than your tongues (i.e. speech) so that they can become aware of your diligence, honesty, and piety.[2]

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:400, H. 8.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:513, H. 1.

According to another narration of the same purport, the Imam (‘a) said:

كُونُوا دُعَاةً لِلنَّاسِ بِالْخَيْرِ بِغَيْرِ أَلْسِنَتِكُمْ، لِيَرَوْا مِنْكُمُ الْوَرَعَ وَالإِجْتِهَادَ وَالصَّلاَةَ وَالْخَيْرَ، فَإِنَّ ذَلِكَ دَاعِيَةٌ.

Act as heralds to goodness among the masses by other means than your tongues (i.e. speech) so that they can become aware of your abstention (from violating Almighty Allah’s prohibitions), diligence, prayers, and goodness. Verily, these things are heralds.[1]

By means of these rules and foundations, the Islamic concept of social relations reaches perfection. It is significant that the five aspects of social concept are based on a number of well-built foundations whose elements and details will be cited in the coming section of this book: the superstructure of the social relations system of Islam.

1- Shaykh al-Kulaynī, *al-Kāfī* 2:105, H. 10 & 2:78, H. 14.

Part Two:
The Superstructure
Of Social Relations

Prelude

Chapter One:
Superstructure Of Various
Aspects Social Relations

1. Openness and Social Responsibility

2. Reinforcement of Social Structure

3. Contents of Social Relations

4. Levels of Social Relations

5. Special Treatment

PRELUDE

The superstructure of social relations denotes the details of the system of association as tackled by books of traditions (i.e. *ḥadīth*). This system is composed of a set of obligatory laws on social etiquette and manners, deals with the various forms of association with others, and presents the ideal and most accurate outline for building social relations.

Islam has identified the aspects of this concept, outlined its foundations and rules and established (ṣ)

In the coming chapters, we will briefly discuss the details of this concept and the relationship between these details and the two aspects of the Islamic concept of social relations. The correlation between the rules of the concept and its features on the one hand and the superstructure or details, on the other, will be made unmistakably clear.

However, details and demonstration of the outlines and elements of this concept is left for my independent book that is dedicated to the Islamic concept of social relations.[1]

This section is composed of two chapters. The first chapter deals with the superstructure, which confirms and clarifies different aspects of social relations.

The second chapter deals with the superstructure of the

1- Basically, I have depended upon traditions quoted from al-Ḥurr al-`Āmilī's comprehensive and voluminous book of *Wasā'il al-Shī`ah* (in full, *Tafṣīl Wasā'il al-Shī`ah ilā Taḥṣīl Masā'il al-Sharī`ah*); Volume Eight: *Kitāb al-Ḥajj*, Sections: *Aḥkām al-`Ishrah* (Laws of Association), as well as some other parts from Volume Eleven: *Kitāb al-Jihad*, Sections: *Jihad al-Nafs*, *al-Amr bi'l-Ma`rūf wa'l-Nahy `an al-Munkar*.

rules and foundations of the concept.

Discussion of details will follow the sequence adopted in the first section of this book.

ASPECT OF OPENNESS

Additional Indications of Openness

With regard to openness in social relations, the traditions of the Ahl al-Bayt (‘a) demonstrate this aspect.

(1) Traditions emphasize exchanging greetings, because salutation is often the key to building good social relations with others.

Through a valid chain of authority, Shaykh al-Kulaynī has reported Imam al-Bāqir (‘a) as saying:

إِنَّ اللهَ عَـزَّ وَجَـلَّ يُحِـبُّ إِفْـشَاءَ السَّلاَمِ.

Verily, Allah the Almighty and Majestic likes offering salutation.[1]

Imam al-Ṣādiq (‘a) is reported to have said:

مِنَ التَّوَاضُعِ أَنْ تُسَلِّمَ عَلَى مَنْ لَقِيتَ.

To greet everyone you meet is a sort of modesty.[2]

Instructing Imam `Alī (‘a), the Holy Prophet (ṣ) is reported to have said:

ثَـلاَثٌ كَفَّـارَاتٌ: إِفْـشَاءُ الـسَّلاَمِ، وَإِطْعَـامُ الطَّعَـامِ، وَالـصَّلاَةُ بِاللَّيْـلِ وَالنَّاسُ نِيَامٌ.

Three characteristics make amends for sins: (1) offering salutation, (2) feeding the needy, (3) offering prayers at night when others are asleep.[3]

(2) The Holy Imams (‘a) emphasized amity as a feature of true believers. In other words, a true believer must build

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1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 8:438, S. 34, H. 1.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 8:438, S. 34, H. 4.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 8:439, S. 34, H. 5.

good relations with all people and endear himself to them so that he is a well-liked person. Naturally, such amity is achievable only through wide-ranging relations and associations with others.

Imam al-Ṣādiq (‘a) quoted the Holy Prophet (ṣ) as saying:

أَفْضَلُكُمْ أَحْسَنُكُمْ أَخْلاَقاً، الْمُوَطَّأُونَ أَكْنَافاً، الَّذِينَ يَأْلَفُونَ وَيُؤْلَفُونَ، وَتُوطَأُ رِحَالُهُمْ.

The best of you are those with the best manners, whose ‘sides are generously prepared’,[1] who have close relationships with people and people have close relationships with them, and whose carpets are always trodden.[2]

(3) Traditions have emphasized the forbidding of alienation and rupture of relations between Muslims. Islam believes it is necessary to keep the door wide open in social relations even if one party is unhappy. Things forbidden in Islam have grave consequences.

Imam al-Ṣādiq (‘a) is reported to have said:

لاَ خَيْرَ فِي الْمُهَاجَرَةِ.

There is no good in breaking away (from others).[3]

Imam al-Bāqir (‘a) is reported as saying:

مَا مِنْ مُؤْمِنَيْنِ اهْتَجَرَا فَوْقَ ثَلاَثٍ إِلاَّ وَبَرِئْتُ مِنْهُمَا فِي الثَّالِثَةِ.

I will definitely disavow any pair of believers who forsake each other for more than three days.

1- This is an Arab proverb indicating lenience, generosity, and hospitality.

2- Carpets of those who have good relations with others are usually trodden; i.e. they are frequently visited by people. See Shaykh al-Kulaynī, *al-Kāfī* 2:102. The tradition is also recorded in al-Ḥurr al-`Āmilī’s *Wasā'il al-Shī`ah* 8:510, S. 105, H. 1.

3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:584, S. 144, H. 2.

He was asked, “The wronging party deserves this, but why does this include the wronged party, too?”

The Imam (‘a) answered:

مَا بَالُ الْمَظْلُومِ لاَ يَصِيرُ إِلَى الظَّالِمِ فَيَقُولُ: »أَنَا الظَّالِمُ.« حَتَّى يَصْطَلِحَا؟

Why did the wronged party not go to the wronging party and claim that he was the wronging party so that they would make peace?[1]

Al-Qāsim ibn al-Rabī` has reported that he heard Imam al-Ṣādiq (‘a), in his instruction to al-Mufaḍḍal, saying:

لاَ يَفْتَرِقُ رَجُلاَنِ عَلَى الْهِجْرَانِ إِلاَّ اسْتَوْجَبَ أَحَدُهُمَا الْبَرَاءَةَ وَاللَّعْنَةَ، وَرُبَّمَا اسْتَحَقَّ ذَلِكَ كِلاَهُمَا.

Whenever two men leave one another and become estranged, one of them must be worth disavowal and curse, and sometimes both parties are worthy of it.

Mu`attab said, “May Allah make me your sacrifice. One may curse the wronging party, but why is the wronged party then cursed, too?”

The Imam (`a) answered:

لأَنَّهُ لاَ يَدْعُو أَخَاهُ إِلَى صِلَتِه، وَلاَ يَتَغَامَسُ لَهُ مِنْ كَلاَمِه. سَمِعْتُ أَبِي عَلَيْهِ السَّلاَمُ يَقُولُ: إِذَا تَنَازَعَ اثْنَانِ فَعَازَّ أَحَدُهُمَا الآخَرُ فَلْيَرْجِعِ الْمَظْلُومُ إِلَى صَاحِبِه حَتَّى يَقُولَ لِصَاحِبِه: »أَيْ أَخِي، أَنَا الظَّالِمُ.« حَتَّى يَقْطَعَ الْهِجْرَانُ

The wronged party may also be cursed because he does not call the other party to reconcile...I heard my father saying, “If two (of our Shī`ah) disagree with each other and one of them prevails over the other, the wronged party should come to the other and confess that he was wrong, so that their disagreement will

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:586, S. 144, H. 10.

بَيْنَـهُ وَبَـيْنَ صَـاحِبه، فَـإِنَّ اللهَ تَبَـارَكَ وَتَعَالَى حَكَمٌ عَدْلٌ يَأْخُذُ لِلْمَظْلُومِ مِـنَ الظَّالِمِ.

come to an end. Allah, the Blessed and Exalted, is surely a fair Judge and will certainly judge for the benefit of the wronged party."[1]

Imam al-Ṣādiq (‘a) has also reported on the authority of his father that the Holy Prophet (ṣ) said:

أَيُّمَا مُسْلِمَيْنِ تَهَـاجَرَا فَمَكَثَـا ثَلاَثـاً لاَ يَصْطَلِحَانِ إِلاَّ كَانَا خَارِجَيْنِ مِنَ الإِسْلاَمِ، وَلَمْ يَكُـنْ بَيْنَهُمَـا وِلاَيَـةٌ، فَأَيُّهُمَا سَبَقَ إِلَى كَلاَمِ أَخِيـهِ كَـانَ السَّابِقَ إِلَى الْجَنَّةِ يَوْمَ الْحِسَابِ.

Verily, any two Muslims that become estranged and refrain from reconciliation within three days will have certainly abandoned the religion of Islam, and their brotherhood-in-faith will be canceled. Hence, the party who precedes the other in making peace will also precede the other in entering Paradise.[2]

(5) Traditions have also highlighted the necessity of accepting the apologies of others. Hence, a true believer must accept the apology of those who had caused him pain. This trait reflects the significance of maintaining good social relations, blocking the door in the face of all sorts of rupture of relations, and eradicating the traces of the causes and effects of such dispute.

Exceptions

Islam has determined a set of exceptions in this field so that this concept is complete and the significance of openness emphasized.

In our discussion of the fourth aspect of the Islamic concept

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:584, S. 144, H. 3.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:585, S. 144, H. 5.

of social relations, we referred to some of these exceptions under general social relations. Hereinafter, we will refer to these exceptions generally by summing them in the following four points:

(1) Avoidance of situations that cause one to lose one's reputation

Relations with people with bad reputations and suspicion must be avoided, because they injure the reputations of the person who wants to build relations with them. Examples of such relations are the following:

A. Relationships that bring accusations of sinful behavior or committing of illegal deeds, such as associations with certain women—and even certain men and children, are the first example. The same is applicable to associations with certain rich and luxury-loving people. Accusations can arise from the origin, form, or nature of these relations. Some traditions forbid such associations.

For instance, Imam al-Ṣādiq (‘a) has reported on the authority of his fathers that the Holy Prophet (ṣ) said:

ثَلاَثَـةٌ مُجَالَـسَتُهُمْ تُمِيـتُ الْقَلْـبَ: الْجُلُوسُ مَعَ الأَنْذَالِ، وَالْحَدِيثُ مَعَ النِّسَاءِ، وَالْجُلُوسُ مَعَ الأَغْنِيَاءِ.

Association with the following three categories of people **desensitize**s hearts: (1) sitting with dishonest or unscrupulous people, (2) talking to women, and (3) sitting with the rich.[1]

Imam al-Ṣādiq (‘a) has also reported Imam `Alī the Commander of the Faithful (‘a) as saying:

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:421, S. 18, H. 1.

مَنْ عَرَّضَ نَفْسَهُ لِلتُّهْمَةِ فَلاَ يَلُومَنَّ مَنْ أَسَاءَ بِهِ الظَّنَّ، وَمَنْ كَتَمَ سِرَّهُ كَانَتِ الْخِيَرَةُ فِي يَدِهِ.

Whoever engages himself in situations of accusation should not blame those who have a bad idea about him. Whoever conceals his secrets will have public decisions in his hand.[1]

Imam al-Riḍā (‘a) is reported to have quoted Imam al-Ṣādiq (‘a) as saying:

إِتَّقُوا مَوَاقِفَ الرِّيَبِ، وَلاَ يَقِفَنَّ أَحَدُكُمْ مَعَ أُمِّهِ فِي الطَّرِيقِ، فَإِنَّهُ لَيْسَ كُلُّ أَحَدٍ يَعْرِفُهَا.

Avoid situations that bring about ill reputation. Avoid stopping even with your mothers in public places, because not everyone knows that this woman is your mother.[2]

B. Another example is relations that arouse accusations of doctrinal, ideological, or political deviation, such as accompanying, sitting with, studying under, and receiving from people who are heretical or aberrant. Some traditions warn against this.

Imam al-Ṣādiq (‘a) said:

لاَ تَصْحَبُوا أَهْلَ الْبِدَعِ، وَلاَ تُجَالِسُوهُمْ فَتَكُونُوا عِنْدَ النَّاسِ كَوَاحِدٍ مِنْهُمْ. وَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: الْمَرْءُ عَلَى دِينِ خَلِيلِهِ وَقَرِينِهِ.

Do not accompany heretics and do not participate in their sessions, lest people equate you with them. The Messenger of Allah (ṣ) has said, “Man follows the religion of his friend and companion.”[3]

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:422, S. 19, H. 1.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:423, S. 19, H. 5.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:430, S. 27, H. 1.

(2) Keeping away from wicked associates

It is advisable to keep away from wicked individuals known for corruptive behavior. By accompanying such individuals, nothing is gained except harm and grievance. Besides, one is influenced by the company one keeps.

Imam `Alī the Commander of the Faithful (‘a) is reported to have quoted the Holy Prophet (ṣ) as saying:

أُنْظُرُوا مَنْ تُحَادثُونَ، فَإِنَّهُ لَيْسَ مِنْ أَحَد يَنْزِلُ بِهِ الْمَوْتُ إِلاَّ مُثِّلَ لَهُ أَصْحَابُهُ إِلَى اللهِ، فَإِنْ كَانُوا خِيَاراً فَخِيَاراً، وَإِنْ كَانُوا شِرَاراً فَشِرَاراً، وَلَيْسَ أَحَدٌ يَمُوتُ إِلاَّ تُمُثِّلْتُ لَهُ عِنْدَ مَوْتِهِ.

Inspect those with whom you exchange discourses. At the hour of death, Almighty Allah will display everyone’s companions before him. If righteous was their companion, they will be shown righteousness, but if evil was their companion, they will be shown evil. At the hour of everyone’s death, I will be shown to him, too.[1]

Imam al-Riḍā (‘a) is reported to have said:

قَالَ عِيسَى عَلَيْهِ السَّلاَمُ: إِنَّ صَاحِبَ الشَّرِّ يُعْدِي، وَقَرِينُ السُّوءِ يُرْدِي، فَانْظُرْ مَنْ تُقَارِنُ.

Jesus (‘a) said: Truly, an evil companion infects and a wicked associate leads to perdition. So, inspect those whom you keep company with.[2]

On the other hand, associations with such corrupt individuals may be acceptable when the purpose is to guide them to the truth or to achieve a private legal interest that is intended for a worldly or religious benefit.

Wicked associates mentioned in traditions by descriptions or qualities are the following:

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:411, S. 11, H. 1.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:411, S. 11, H. 2.

A. Those morally deviated from the path of religion, such as corrupt (sinful) people, liars, those who break off family ties, stingy people, cowards, and foolish people.

Imam al-Ṣādiq (‘a) has reported the following:

كَانَ أَميرُ الْمُؤْمنينَ إِذَا صَعدَ الْمنْبَرَ قَالَ: يَنْبَغِي لِلْمُسْلِمِ أَنْ يَتَجَنَّبَ مُؤَاخَاةَ ثَلاَثَة: الْمَاجِنِ الْفَاجِرِ، وَالأَحْمَقِ، وَالْكَذَّاب. فَأَمَّا الْمَاجِنُ الْفَاجِرُ فَيُزَيِّنُ لَكَ فِعْلَهُ، وَيُحِبُّ أَنْ تَكُونَ مِثْلَهُ، وَلاَ يُعِينُكَ عَلَى أَمْرِ دِينِكَ وَمَعَادِكَ، وَمُقَارَبَتُهُ جَفَاءٌ وَقَسْوَةٌ، وَمَدْخَلُهُ وَمَخْرَجُهُ عَارٌ عَلَيْكَ. وَأَمَّا الأَحْمَقُ فَإِنَّهُ لاَ يُشِيرُ عَلَيْكَ بِخَيْرٍ، وَلاَ يُرْجَى لِصَرْفِ السُّوءِ عَنْكَ وَلَوْ أَجْهَدَ نَفْسَهُ، وَرُبَّمَا أَرَادَ مَنْفَعَتَكَ فَضَرَّكَ، فَمَوْتُهُ خَيْرٌ مِنْ حَيَاتِه، وَسُكُوتُهُ خَيْرٌ مِنْ نُطْقِه، وَبُعْدُهُ خَيْرٌ مِنْ قُرْبِه. وَأَمَّا الْكَذَّابُ فَإِنَّهُ لاَ يُهْنِئُكَ مَعَهُ عَيْشٌ. يَنْقلُ حَدِيثَكَ وَيَنْقلُ إِلَيْكَ الْحَدِيثَ. كُلَّمَا أَفْنَى أُحْدُوثَةً مَطَّهَا بِأُخْرَى مِثْلِهَا، حَتَّى إِنَّهُ يُحَدِّثُ بِالصِّدْقِ فَمَا يُصَدَّقُ، وَيُفَرِّقُ بَيْنَ النَّاسِ بِالْعَدَاوَةِ فَيُنْبِتُ السَّخَائِمَ فِي الصُّدُورِ. فَاتَّقُوا اللهَ وَانْظُرُوا لأَنْفُسِكُمْ.

Whenever he ascended the *minbar* (to deliver a speech), Imam `Alī (‘a) would say, “A Muslim should avoid befriending three categories of people: the sinful, the foolish, and the liars. The sinful shows you his evil acts as good deeds, wants you to be like him, and does not assist you in the affairs of your religion and your life to come. It is offensive and arduous to befriend such an individual whose visit to you brings you dishonor. The foolish can neither advise you nor save you from any problem even if he does his best. Moreover, he may harm you although he intends to benefit you. His death is better than his life, his silence is better than his words, and his remoteness is better than his closeness. The liar deprives you of any pleasurable association. He tells others of your conduct and relates the conduct of others to you. Whenever he finishes telling one lie, he invents another so much so that even his true statements seem untrue. He sows enmity between people to plant malice in their hearts. Fear Allah and consider your own good.[1]

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:416, S. 15, H. 1.

B. The socially ignoble and lowly, mentally and culturally retarded, such as the insane, the idiot, the mean, the timorous, the vile, the uncivilized, and the illegitimate.

`Ammār ibn Mūsā has reported that Imam al-Ṣādiq (‘a) advised him saying:

يَـا عَمَّـارُ، إِنْ كُنْـتَ تُحِـبُّ أَنْ تَسْتَتِبَّ لَـكَ النِّعْمَـةُ، وَتَكْمُـلَ لَـكَ الْمُرُوءَةُ، وَتَصْلُحَ لَكَ الْمَعِيشَةُ فَلاَ تُشَارِكِ الْعَبِيدَ وَالسِّفْلَةَ فِي أَمْرِكَ، فَـإِنَّهُمْ إِنِ ائْتَمَنْـتَهُمْ خَـانُوكَ، وَإِنْ حَـدَّثُوكَ كَـذَبُوكَ، وَإِنْ نُكِبْـتَ خَذَلُوكَ، وَإِنْ وَعَدُوكَ أَخْلَفُوكَ.

O `Ammār, if you want graces to be poured on you constantly, manliness to be perfected for you, and livelihood to be stable for you, you must not share your affairs with servants and the lowly. If you entrust them with anything, they will betray you; if they speak to you, they will lie to you; if you are exposed to a misfortune, they will let you down; and if they promise you anything, they will fail to fulfill it.

`Ammār ibn Mūsā has also reported Imam al-Ṣādiq (‘a) as saying:

حُبُّ الأَبْرَارِ لِلأَبْرَارِ ثَوَابٌ لِلأَبْـرَارِ، وَحُـبُّ الْفُجَّـارِ لِلأَبْـرَارِ فَـضِيلَةٌ لِلأَبْرَارِ، وَبُغْضُ الْفُجَّارِ لِلأَبْرَارِ زَيْنٌ لِلأَبْـرَارِ، وَبُغْـضُ الأَبْـرَارِ لِلْفُجَّـارِ خِزْيٌ عَلَى الْفُجَّارِ.

The love of the righteous for the righteous is a reward for the righteous. The love of the sinful for the righteous is a merit for the righteous. The hatred of the sinful for the righteous is adornment for the righteous. The hatred of the righteous for the sinful is disgrace for the sinful.[1]

The Holy Prophet (ṣ) is reported to have said:

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:418, S. 16, H. 1.

خَمْسَةٌ يُجْتَنَبُونَ عَلَى كُلِّ حَالٍ: الْمَجْذُومُ وَالأَبْرَصُ وَالْمَجْنُونُ وَوَلَدُ الزِّنَى وَالأَعْرَابِيُّ.

The following five categories of people must be avoided under all circumstances: (1) the leprous, (2) the mycobacterial,[1] (3) the insane, (4) the illegitimately born, and (5) the uncivilized.[2]

(3) Keeping Away from Those of Forbidden Occupations

Traditions have also warned against associating with people who work in forbidden occupations and corrupt jobs and mock at religious laws and the manners of Islam, such as those mentioned in the following traditions:

Imam al-Ṣādiq (‘a) has reported his fathers (‘a) as saying:

سِتَّةٌ لاَ يُسَلَّمُ عَلَيْهِمْ: الْيَهُودِيُّ وَالنَّصْرَانِيُّ وَالرَّجُلُ عَلَى غَائِطِهِ، وَعَلَى مَوَائِدِ الْخَمْرِ، وَعَلَى الشَّاعِرِ الَّذِي يَقْذِفُ الْمُحْصَنَاتِ، وَعَلَى الْمُتَفَكِّهِينَ بِسَبِّ الأُمَّهَاتِ.

The following six categories of people must not be saluted: (1) the Jews, (2) the Nazerites, (3) men while discharging excrement, (4) men sitting at tables where wine is served, (5) poets who traduce honorable women, and (6) those who mock the mothers of other people.[3]

Seemingly, salutation in the previous tradition means the traditional salutation of Islam (i.e. *salām*). However, to salute these categories of people with other forms of greetings (such as *good morning* and the like) is permissible.

1- Mycobacterium: Gram-positive, aerobic, filament-forming bacteria of the genus *Mycobacterium,* or the family Mycobacteriaceae, which include the agents of tuberculosis and leprosy. (*Oxford Talking Dictionary*)

2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:431, S. 28, H. 4.

3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:432, S. 28, H. 5.

Similarly, al-Aṣbagh ibn Nubātah has reported Imam `Alī the Commander of the Faithful (‘a) as saying:

سِتَّةٌ لاَ يَنْبَغِي أَنْ يُسَلَّمَ عَلَيْهِمْ: الْيَهُودُ وَالنَّصَارَى، وَأَصْحَابُ النَّرْدِ وَالشُّطْرَنْجِ، وَأَصْحَابُ الْخَمْرِ وَالْبَرْبَطِ وَالطَّنْبُورِ، وَالْمُتَفَكِّهُونَ بِسَبِّ الأُمَّهَاتِ، وَالشُّعَرَاءُ.

The following six categories of people must not be saluted: (1) the Jews and the Nazerites, (2) those playing backgammon and chess, (3) those addicted to intoxicants, (4) those playing lutes and mandolins, (4) those who mock the mothers of others, and (5) poets.[1]

Apparently, poets mentioned in the previous traditions are intended to mean exclusively those who traduce honorable women or violate the religious laws and regulations, such as poets who praise tyrannical rulers and corrupt people. This exclusiveness is deduced from the Holy Qur'ān that reads:

As for poets, the erring people follow them. Have you not seen how they stray in every valley? And, how they say that which they do not do, save those who believe and do good works, and remember Allah much, and vindicate themselves after they have been wronged. Those who do wrong will come to know by what a great reverse they will be overturned. (26:224-227)

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:432, S. 28, H. 6.

(4) Keeping Away from Those Afflicted by Infectious Diseases

Other traditions have warned against associating with those afflicted by infectious diseases, as has been noticed in a previously mentioned narration as well as the following one.

Imam al-Ṣādiq (‘a), in the famous tradition of prohibitions (*ḥadīth al-manāhī*), is reported to has said:

وَكَرِهَ أَنْ يُكَلِّمَ الرَّجُلُ مَجْذُوماً إِلاَّ أَنْ يَكُونَ بَيْنَهُ وَبَيْنَهُ قَدْرَ ذِرَاعٍ.

It is recommended for men to speak to a leprous individual from a distance of one arm between them.

He (‘a) is also reported to have said:

فُرَّ مِنَ الْمَجْذُومِ فِرَارَكَ مِنَ الأَسَدِ.

Flee from the leprous as you flee from a lion.[1]

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:431, S. 28, H. 2.

REINFORCING THE SOCIAL STRUCTURE

At the level of reinforcing the social structure, we will notice a number of principles and methods, in addition to the previously cited ones, confirmed by Islam in general and the Ahl al-Bayt (‘a) in particular. These principles are as follows:

Holding Meetings

Seeing it as one of the most favorable methods of strengthening the construction of the virtuous community, the Ahl al-Bayt (‘a) established organized meetings purposed to discuss religious and worldly affairs, because such meetings produce numerous beneficial consequences in the fields of religion, spirituality, and morality. These meetings were regarded as motivation for drawing near to Almighty Allah and as a form of invigorating the affairs of the Ahl al-Bayt (‘a) in addition to being opportunities to relax and beg for forgiveness for sins. The Ahl al-Bayt (‘a) expressed love for all such meetings and their wish to have personally participated in them.

Imam al-Ṣādiq (‘a) is reported to have said:

تَـزَاوَرُوا فَـإِنَّ فِـي زِيَـارَتِكُمْ إِحْيَـــاءً لِقُلُـــوبِكُمْ، وَذِكْـــراً لِأَحَادِيثِنَـا، وَأَحَادِيثُنَـا تُعَطِّـفُ بَعْـضَكُمْ عَلَـى بَعْـضٍ، فَـإِنْ أَخَذْتُمْ بِهَـا رُشِـدْتُمْ وَنَجَـوْتُمْ، وَإِنْ تَرَكْتُمُوهَـــا ضَـــلَلْتُمْ

(I advise you to) exchange visits, for such visits activate your hearts and make you mention our discourses. Verily, our discourses lead you to sympathize with one another. If you apply them to yourselves, you will be guided to the truth and you will be saved. However, if you abandon them, you will then be misled and steered towards perdition. So, apply our discourses and I guarantee your

deliverance.[1]

وَهَلَكْتُمْ، فَخُذُوا بِهَا وَأَنَا بِنَجَاتِكُمْ زَعِيمٌ.

In addition to the account of Shaykh al-Kulaynī, reporting Maysir as mentioned on page 46 there are other traditions, such as the following:

Imam al-Ṣādiq (‘a) is reported to have said:

مَا اجْتَمَعَ ثَلاَثَةٌ مِنَ الْمُؤْمنينَ فَصَاعداً إلاَّ حَضَرَ مِنَ الْمَلاَئكَة مِثْلُهُمْ، فَإِنْ دَعَوْا بِخَيْرٍ أَمَّنُوا، وَإِنِ اسْتَعَاذُوا مِنْ شَرٍّ دَعَوُا اللهَ لِيَصْرِفَهُ عَنْهُمْ، وَإِنْ سَأَلُوا حَاجَةً شَفَعُوا إِلَى اللهِ وَسَأَلُوهُ قَضَاءَهَا.

Whenever three or more faithful believers meet, angels of their same number are surely present with them. When they (i.e. the believers) pray, the angels support their prayers; when they seek Almighty Allah’s protection against an evil, the angels pray to Him to ward off that evil from them; and when they beseech Him for a request, the angels intercede on their behalf and pray to Him to respond.[2]

Mu`attab, Imam al-Ṣādiq’s manumitted slave, has reported that he heard his master saying to Dāwūd ibn Sarḥān:

يَا دَاوُدُ، أَبْلِغْ مَوَالِيَّ عَنِّي السَّلاَمَ، وَإِنِّي أَقُولُ: رَحِمَ اللهُ عَبْداً إِجْتَمَعَ مَعَ آخَرَ فَتَذَاكَرَا أَمْرَنَا، فَإِنَّ ثَالِثَهُمَا مَلَكٌ يَسْتَغْفِرُ لَهُمَا، وَمَا اجْتَمَعَ

O Dāwūd, convey my greetings to my adherents and tell them that I say: May Allah have mercy upon a servant (of Him) who meets with another servant and talks about us. Verily, the third of them will be an angel imploring Almighty Allah to forgive them. Whenever two

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:567, S. 23, H. 3.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:568, S. 23, H. 7.

اثْنَـانِ عَلَـى ذِكْرِنَـا إِلاَّ بَـاهَى اللهُ تَعَـالَى بِهِمَـا الْمَلائِكَـةَ، فَـإِذَا اجْتَمَعْتُمْ فَاشْتَغِلُوا بِالذِّكْرِ، فَإِنَّ فِي اجْتِمَاعِكُمْ وَمُذَاكَرَتِكُمْ إِحْيَاءَنَا، وَخَيْرُ النَّاسِ بَعْدَنَا مَنْ ذَاكَرَ بِأَمْرِنَا وَدَعَا إِلَى ذِكْرِنَا.

persons meet to mention us, Almighty Allah will certainly praise them before the angels. Hence, whenever you meet, you must engage in mentioning us. Verily, your meetings and your mention of our affairs revives our Leadership. The best of all people after us are those who exchange views about our affairs and call others to mention us.[1]

Khaythamah has reported Imam al-Ṣādiq (‘a) as saying to him:

أَبْلِغْ مَوَالِيَنَا السَّلاَمَ وَأَوْصِهِمْ بِتَقْوَى اللهِ الْعَظِيمِ، وَأَنْ يَعُودَ غَنِيُّهُمْ عَلَى فَقِيرِهِمْ، وَقَوِيُّهُمْ عَلَى ضَعِيفِهِمْ، وَأَنْ يَشْهَدَ حَيُّهُمْ جَنَازَةَ مَيِّتِهِمْ، وَأَنْ يَتَلاَقَوْا فِي بُيُوتِهِمْ، فَإِنَّ فِي لِقَاءِ بَعْضِهِمْ بَعْضاً حَيَاةً لأَمْرِنَا. رَحِمَ اللهُ عَبْداً أَحْيَا أَمْرَنَا.

Convey my compliments to my loyalists and advise them to show reverence to Almighty Allah: the rich among them must help the poor, the powerful must help the weak, the living must attend the funeral ceremonies of the dead, and they must assemble at their homes, for such meetings keep our issue alive. May Allah have mercy upon a servant who keeps our Leadership alive.[2]

Shu`ayb al-`Aqarqūfī has reported that he heard Imam al-Ṣādiq (‘a) saying to his companions:

إِتَّقُوا اللهَ وَكُونُوا إِخْوَةً بَرَرَةً مُتَحَابِّينَ فِي اللهِ، مُتَوَاصِلِينَ

Be in awe of Almighty Allah and be devout brethren-in-faith who love each other for the sake of Almighty Allah, meet each other constantly, and have

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:568, S. 23, H. 10.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 12:21, H. 6.

مُتَرَاحِمِينَ. تَزَاوَرُوا وَتَلاَقَوْا وَتَذَاكَرُوا أَمْرَنَا وَأَحْيُوهُ.

mercy on one another. Always exchange visits, meet each other, mention our Leadership, and keep it alive.[1]

Sincerity in Dealing with Muslims

The Holy Imams (‘a) taught their followers to act sincerely towards Muslims, to perform their duties towards them honestly, to advise them, to accept their advice, and to thank them when they inform them of their defects.

This principle is undoubtedly one of the most effective courses in reinforcing relations among individuals and firming up an unshakable foundation based on a sense of responsibility, mutual trust, and exchanging opinions to reach the truth.

Moreover, these principles must be applied according to the principle of wisdom and fair exhortation.[2]

Imam al-Ṣādiq (‘a) is reported to have said:

يَجِبُ لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ أَنْ يُنَاصِحَهُ.

Sincerity in treatment is a duty imposed upon a faithful believer towards other faithful believers.[3]

He (‘a) is also reported to have said:

1-Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 12:21, H. 9.

2- Introducing the bases of promulgation, the Holy Qur'ān reads, “Call unto the way of your Lord with wisdom and fair exhortation, and reason with them in the better way. Lo! Your Lord is Best Aware of him who strays from His way, and He is Best Aware of those who go aright. (16:125)

3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:594, S. 35, H. 1.

يَجِبُ لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ النَّصِيحَةُ لَهُ فِي الْمَشْهَدِ وَالْمَغِيبِ.

It is obligatory upon every faithful believer to deal with the other faithful believers with sincerity, be they present or absent.[1]

The Holy Prophet (ṣ) is reported to have said:

الدِّينُ نَصِيحَةٌ... لله وَلِرَسُولِه وَلأَئِمَّةِ الدِّينِ وَلِجَماعَةِ الْمُسْلِمِينَ.

True religiousness is to act sincerely...towards Almighty Allah, His Messenger, the leaders of the religion, and the community of Muslims.[2]

Abu'l-`Udays has reported that Imam al-Bāqir (‘a) advised him saying:

يَا صَالِحُ، إِتَّبِعْ مَنْ يُبْكِيكَ وَهُوَ لَكَ نَاصِحٌ، وَلاَ تَتَّبِعْ مَنْ يُضْحِكُكَ وَهُوَ لَكَ غَاشٌّ، وَسَتَرِدُونَ عَلَى اللهِ جَمِيعاً فَتَعْلَمُونَ.

O Ṣāliḥ, follow him who causes you to weep and acts towards you with sincerity, but do not follow him who makes you laugh but is cheating you. When you all will be gathered by Allah, you will be made to know the truth.[3]

Imam al-Ṣādiq (‘a) is reported as saying:

أَحَبُّ إِخْوَانِي إِلَيَّ مَنْ أَهْدَى إِلَيَّ عُيُوبِي.

The dearest of my friends to me is he who reveals my defects to me.[4]

Imam al-Ṣādiq (‘a) is also reported as saying:

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:549, S. 35, H. 2.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:549, S. 35, H. 7.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:413, S. 12, H. 1.
4- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:413, S. 12, H. 2.

لاَ يَسْتَغْنِي الْمُؤْمِنُ عَنْ خصْلَة وَبه الْحَاجَةُ إِلَى ثَلاَث خصَال: تَوْفيق مِنَ الله عَزَّ وَجَلَّ، وَوَاعظ مِنْ نَفْسه، وَقَبُول مَنْ يَنْصَحُهُ.

A faithful believer is not complete when in need of three characteristics: (1) Divine aid, (2) self-exhortation, and (3) acceptance of one who advises him.[1]

Mutual compassion, sympathy, and visiting

The Holy Imams (‘a) ordered their followers to exchange feelings of compassion, kindness, and closeness and to exchange visits, because the emotional and spiritual aspects in building good social relations are the most important elements in strengthening and establishing a firm foundation for these relations.

The virtuous community that included the companions of the Holy Prophet (ṣ) are described in the Holy Qur'ān as:

...harsh against the unbelievers, compassionate among themselves. (48:29) پ پ پ پ پ

... humble towards the believers... (5:54) ھ ھ ھ

As for the believing men and the believing women, they are guardians of each other. (9:71) ک گ گ گ گ

An independent chapter has been dedicated to this principle in the book of *Wasā'il al-Shī`ah*. Let us now refer to some traditions that demonstrate this principle, reference to which has been made on various occasions in the previous books of this series.

Imam al-Ṣādiq (‘a) is reported to have said:

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:413, S. 12, H. 3.

الْمُسْلِمُ أَخُو الْمُسْلِمِ؛ لاَ يَظْلِمُهُ وَلاَ يَخْذُلُهُ وَلاَ يَخُونُهُ. وَيَحِقُّ عَلَى الْمُسْلِمِينَ الإِجْتِهَادُ فِي التَّوَاصُلِ وَالتَّعَاقُدِ عَلَى التَّعَاطُفِ وَالْمُوَاسَاةُ لأَهْلِ الْحَاجَةِ وَتَعَاطُفِ بَعْضِهِمْ عَلَى بَعْضٍ حَتَّى تَكُونُوا كَمَا أَمَرَكُمُ اللهُ عَزَّ وَجَلَّ، رُحَمَاءَ بَيْنَكُمْ مُتَرَاحِمِينَ مُغْتَمِّينَ لِمَا غَابَ عَنْكُمْ مِنْ أَمْرِهِمْ عَلَى مَا مَضَى عَلَيْهِ مَعْشَرُ الأَنْصَارِ عَلَى عَهْدِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Muslims are brothers to each other. They neither wrong, nor disappoint, nor betray each other. The duties that are incumbent on Muslims towards each other are to exert effort in communication, agree on mutual sympathy, treat the needy as they treat themselves, and empathize with one another. If you abide by this, you will be exactly as Almighty Allah has ordered you to be; compassionate and merciful towards one another and feeling regretful when missing any opportunity to help your brethren-in-faith, just like the conduct of the Anṣār during the lifetime of the Messenger of Allah (ṣ).[1]

Imam al-Bāqir (‘a) is reported to have said:

رَحِمَ اللهُ امْرَأً أَلَّفَ بَيْنَ وَلِيَّيْنِ لَنَا. يَا مَعْشَرَ الْمُؤْمِنِينَ، تَآلَفُوا وَتَعَاطَفُوا.

May Allah have mercy upon a person who reconciles two of our adherents. O group of believers, adopt manners of affinity with each other and have sympathy for each other.[2]

Restoring Estranged Parties to Friendly Relations

Traditions reported from the Holy Imams (‘a) urge reconciliation and describe it as even better than the performance of prayers and observance of fasting in

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:542, H. 2.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:542, S. 124, H. 5.

general. Other traditions have underscored the significance and merits of conciliation, showing its great contribution to solidifying and consolidating general social relations among people and removing all barriers and differences that hinder concord and harmony in societies.

In their books of practical laws, master jurisprudents have dedicated an independent chapter to reconciliation (*Kitāb al-Ṣulḥ*) in which they mention in detail the traditions and laws on this topic.

According to a validly reported tradition, Imam `Alī the Commander of the Faithful (‘a) and Imam al-Ṣādiq (‘a) are reported to have said:

لَـئَنْ أُصْـلِحَ بَـيْنَ اثْنَـيْنِ أَحَـبُّ إِلَيَّ مِنْ أَنْ أَتَصَدَّقَ بِدِينَارَيْنِ.

To make peace between two estranged persons is more favorable to me than to give two (golden) Dinars as alms.[1]

Imam `Alī the Commander of the Faithful (‘a) is also reported to have said:

صَدَقَةٌ يُحِبُّهَا اللهُ إِصْلاَحٌ بَـيْنَ النَّـاسِ إِذَا تَفَاسَــدُوا، وَتَقَــارُبٌ بَيْــنَهُمْ إِذَا تَبَاعَدُوا.

The alms that Almighty Allah prefers is reconciling estranged parties and drawing close those who have been alienated from one another.[2]

In his final instructive will to his two sons (Imam Ḥasan and Imam Ḥusayn (‘a)), Imam `Alī the Commander of the Faithful (‘a) said:

أُوصِـيكُمَا وَجَمِيـعَ وِلْـدِي وَأَهْلِـي

I advise you (both) and all my children and members of my

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 13:162, S. 1, H. 1 & 13:163, H. 6.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 13:162, S. 1, H. 2.

وَمَنْ بَلَغَهُ كِتَابِي بِتَقْوَى اللهِ وَنُظْمِ أَمْرِكُمْ وَصَلاَحِ ذَاتِ بَيْنِكُمْ، فَإِنِّي سَمِعْتُ جَدَّكُمَا رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقُولُ: صَلاَحُ ذَاتِ الْبَيْنِ أَفْضَلُ مِنْ عَامَّةِ الصَّلاَةِ وَالصِّيَامِ.

family and everyone whom my writing reaches to fear Allah, to keep your affairs in order, and to maintain good relations among yourselves, for I have heard your grandfather (the Holy Prophet (ṣ)) saying, "Improvement of mutual differences is better than general prayers and fasting."[1]

Abū-Ḥanīfah, the cameleer of pilgrims, has reported the following:

One day, my son-in-law and I were engaged in a dispute about inheritance when al-Mufaḍḍal (ibn `Umar) passed by us. He paused for a considerable time and then invited us to his house. When we went there, he reconciled us by giving us four hundred Dirhams from his own money. When both of us gave him our word that we would not continue our dispute, al-Mufaḍḍal said, "In fact, these Dirhams are not from my personal fortune; rather, Abū-`Abdullāh (Imam al-Ṣādiq) ('a) ordered me to reconcile any two of our faith whom I would see disputing about a matter."[2]

In addition, although telling lies is one of the gravest forbidden acts, the Holy Legislator has permitted it in peacemaking and disallowed telling the truth if it would cause alienation between disputing believers.

Hence, telling lies may be permitted when it is intended to restore two believing parties to friendly relations with one another or to dissolve their differences and disputations. However, telling lies in such situations is contingent upon

1- *Nahj al-Balāghah*, Sermon No. 47.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 13:162, S. 1, H. 4.

certain stipulations and circumstances.

Imam al-Ṣādiq (‘a) has reported on the authority of his fathers that the Holy Prophet (ṣ) said:

ثَلاَثَــةٌ يَحْــسُنُ فِــيهِنَّ الْكَــذِبُ: الْمَكِيـدَةُ فِـي الْحَـرْبِ، وَعِـدَتُكَ زَوْجَتَكَ، وَالإِصْـلاَحُ بَـيْنَ النَّـاسِ، وَثَلاَثَــةٌ يَقْــبُحُ فِــيهِنَّ الــصِّدْقُ: النَّمِيمَـةُ، وَإِخْبَـارُكَ الرَّجُـلَ عَـنْ أَهْلِــهِ بِمَــا يَكْرَهُــهُ، وَتَكْــذِيبُكَ الرَّجُلَ عَنِ الْخَبَرِ.

Telling a lie is acceptable only in three situations: as a stratagem of battle, when making promises to one’s wife, and for restoring friendly relations among people. Telling the truth is reproached in three situations: when the truth is malicious, when informing a husband about what he would not like to hear about his wife, and when denouncing a person’s news to be a lie.[1]

Imam al-Ṣādiq (‘a) is reported to have said:

الْكَــلاَمُ ثَلاَثَــةٌ: صِــدْقٌ، وَكَــذِبٌ، وَإِصْلاَحٌ بَيْنَ النَّاسِ. تَسْمَعُ مِنَ الرَّجُلِ كَلاَمـاً يَبْلُغُـهُ فَتُخَبِّــثُ نَفْـسَهُ فَتَقُـولُ: سَمِعْتُ مِنْ فُلاَنٍ قَـالَ فِيـكَ مِـنَ الْخَيْـرِ كَذَا وَكَذَا خِلاَفَ مَا سَمِعْتَهُ مِنْهُ.

Speech is of three categories: telling the truth, telling lies, and reconciliation between people...which means that if you hear some words from a party that may enrage the another party, you should inform the other party of the opposite of these evil words.[2]

Respect of Neighbors and Consolidation of the Social Structure

The traditions of the Ahl al-Bayt (‘a) continually emphasize

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:578, S. 141, H. 2.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:578, S. 141, H. 6.

respecting one's neighbors and treating them as special, since this principle plays a vital role in reinforcing the structure of society. There are two natural types of relationships: one of them is with neighbors and the other, which is more important, is with family. As a general and practical rule, the more neighbors cooperate with each other the more comfortable, stable, and secure the entire society becomes.

Preventive Procedures

The Ahl al-Bayt (‘a) advised taking a number of practical, preventive measures to reinforce social relations, including the following:

A. Avoid incurring the rancor, animosity, malevolence, disputation, and detestation of people

Imam al-Ṣādiq (‘a) has quoted the Holy Prophet (ṣ) as saying:

مَـا أَتَـانِي جَبْرَئِيـلُ قَـطُّ إِلاَّ وَعَظَنِي، فَآخِرُ قَوْلِه لِي: إِيَّـاكَ وَمُشَارَّةَ النَّاسِ، فَإِنَّهَـا تَكْـشِفُ الْعَوْرَةَ وَتَذْهَبُ بِالْعِزِّ.

Every time (Archangel) Gabriel came to me, he would exhort me. The last thing he said to me was the following: Beware of incurring the hostility of people, because this will unveil the hidden and remove dignity.[1]

The Holy Prophet (ṣ) is also reported to have said:

أَلاَ إِنَّ فِي التَّبَاغُضِ الْحَالِقَةَ. لاَ أَعْنِي

Most certainly, provoking the disrespect of people is the genuine shaver. It does not

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:408, H. 6, S. 136.

shave the hair, but the faith.[1] حَالِقَةَ الشَّعْرِ، وَلَكِنْ حَالِقَةَ الدِّينِ.

B. Responding to greetings and salutations, replying to messages and letters and exchanging letters as a substitute of visits and meetings

Imam al-Ṣādiq (‘a) is reported to have said:

Replying to messages is as obligatory as responding to greetings and salutations. He who takes the initiative of offering salutation is more favorable in the view of Almighty Allah and His Messenger.[2] رَدُّ جَوَابِ الْكِتَابِ وَاجِبٌ كَوُجُوبِ رَدِّ السَّلاَمِ، وَالْبَادِي بِالسَّلاَمِ أَوْلَى بِاللهِ وَبِرَسُولِهِ.

He (‘a) is also reported as saying:

In homelands, exchanging visits is a means of association. In travel, correspondence is the means of association.[3] التَّوَاصُلُ بَيْنِ الإِخْوَانِ فِي الْحَضَرِ التَّزَاوُرُ، وَفِي السَّفَرِ التَّكَاتُبُ.

C. Fulfilling promises, even if it takes a whole year

Imam al-Ṣādiq (‘a) has reported the Holy Prophet (ṣ) as saying:

He who believes in Almighty Allah and in the Day of Resurrection must fulfill his مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:579, H. 7, S. 141.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:437, H. 1, S. 33.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:494, H. 2, S. 93.

promise.[1]

فَلْيَفِ إِذَا وَعَدَ.

D. Specific restrictions while choosing trustworthy friends

Imam al-Ṣādiq (‘a) is reported to have said:

الصَّدَاقَةُ مَحْدُودَةٌ، فَمَنْ لَمْ تَكُنْ فِيهِ تِلْكَ الْحُدُودُ فَلاَ تَنْسِبْهُ إِلَى كَمَالِ الصَّدَاقَةِ، وَمَنْ لَمْ يَكُنْ فِيهِ شَيْءٌ مِنْ تِلْكَ الْحُدُود فَلاَ تَنْسِبْهُ إِلَى الصَّدَاقَةِ. أَوَّلُهَا أَنْ تَكُونَ سَرِيرَتُهُ وَعَلاَنِيَتُهُ لَكَ وَاحِدَةٌ، وَالثَّانِيَةُ أَنْ يَرَى زَيْنَكَ زَيْنَهُ، وَشَيْنَكَ شَيْنَهُ، وَالثَّالِثَةُ أَنْ لاَ يُغَيِّرَهُ عَنْكَ مَالٌ وَلاَ وِلاَيَةٌ، وَالرَّابِعَةُ أَنْ لاَ يَمْنَعَكَ شَيْئاً مِمَّا تَصِلُ إِلَيْهِ مَقْدِرَتُهُ، وَالْخَامِسَةُ أَنْ لاَ يُسَلِّمَكَ عِنْدَ النَّكَبَاتِ.

Friendship is restricted to certain qualifications. Whoever does not have these qualifications completely cannot be a perfect friend, and whoever lacks all of these qualifications cannot be a friend. The first of these qualifications is that the friend’s inward and outward appearances must be the same. The second is that he must consider that which benefits his friend is also to his own benefit and that which harms his friend is harmful for him, also. The third is that neither wealth nor position must cause him to change his relationship with his friend. The fourth is that he must not prevent his friend from enjoying anything that is under his control. The fifth is that he must not let his friend down in misfortunes.[2]

E. Maintenance of equilibrium in relations

In the coming discussion of control over passions, we will mention some traditions recommending maintenance of

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:515, H. 2, S.109.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:502, H.32, S.102.

equilibrium in social relations so that mutual decorum and respect remains intact and relations do not disintegrate. For example, confiding excessively in one another can lead to disappointment on both sides. Additional instructions and recommendations come under the title of ‘Laws of Social Association.

CONSULTATION: RESTRICTIONS AND OUTCOMES

It is necessary to mention the subject of consultation and display some of its laws, limits, and outcomes because consultation is a significant foundation of social structure and an important goal of social relations.

Significance of Consultation

Islam and the Ahl al-Bayt (‘a) have imparted a special significance to the question of consultation in their concept of government[1] and social relations.

In his book of *al-Maḥāsin*, al-Barqī has reported that Imam al-Ṣādiq (‘a) quoted the Holy Prophet (ṣ) as saying:

مُشَاوَرَةُ الْعَاقِلِ النَّاصِحِ رُشْدٌ وَيُمْنٌ وَتَوْفِيقٌ مِنَ اللهِ، فَإِذَا أَشَارَ عَلَيْكَ النَّاصِحُ الْعَاقِلُ فَإِيَّاكَ وَالْخِلاَفَ فَإِنَّ فِي ذَلِكَ الْعَطَبَ.

Seeking the counsel of the reasonable well-wisher is a sign of judiciousness, being blessed, and guidance to success by Almighty Allah; so, if a reasonable, well-wishing man gives you any advice, beware of defiance lest you come upon destruction.[2]

According to another narration also cited in the previous book, Imam al-Bāqir is reported to have said:

فِي التَّوْرَاةِ أَرْبَعَةُ أَسْطُرٍ: مَنْ لاَ يَسْتَشِرْ يَنْدَمْ، وَالْفَقْرُ الْمَوْتُ

In the Torah are the following four lines (of wisdom): He who does not seek the advice of others will surely regret. Poverty is the greatest death. If

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1- Further discussions of this question have been cited in my book of *al-ḥukm al-islāmī bayna al-naẓariyyah wa’l-taṭbīq* (Islamic Government, Theory and Application); Chapter: Constitutional System, a Genuine System, pp. 113-137.

2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:426, H. 6.

الأَكْبَـرُ، وَكَمَـا تَـدِينُ تُـدَانُ، وَمَنْ مَلَكَ اسْتَأْثَرَ.

you subjugate, you will surely be subjugated. He who holds a position of leadership will surely act arbitrarily.[144]

Imam `Alī the Commander of the Faithful (‘a) is reported to have said:

الإِسْتِشَارَةُ عَيْنُ الْهِدَايَةِ.

Consultation is the very core of true guidance.[145]

To acquaint ourselves with the significance of consultation, we shall cite the following points that have been pointed out by the Ahl al-Bayt (‘a):

Power and Backing

Consultation is the best support for man in his activities and advancement. It is therefore an actual reliable power in social relations.

In this regard, Imam al-Ṣādiq (‘a) has reported that the Holy Prophet (ṣ) instructed Imam `Alī the Commander of the Faithful (‘a) by saying:

لاَ فَقْرَ أَشَدُّ مِنَ الْجَهْلِ وَلاَ مَالَ أَعْوَدُ مِنَ الْعَقْلِ وَلاَ وِحْدَةَ أَوْحَشُ مِنَ الْعُجْبِ وَلاَ مُظَاهَرَةَ أَحْسَنُ مِنَ الْمُشَاوَرَةِ وَلاَ عَقْلَ كَالتَّدْبِيرِ وَلاَ حَسَبَ كَحُسْنِ الْخُلُقِ وَلاَ عِبَادَةَ كَالتَّفَكُّرِ.

No poverty is harsher than ignorance, no fortune better than the intellect, no loneliness drearier than pride, no victory like counseling, no intellect like moderation, no lineage like good manners, and no worship like pondering (over things).[146]

144- Al-Barqī, *al-Maḥāsin* 2:436.
145- *Nahj al-Balāghah*, Maxim No. 211.
146- Ibn Shu`bah al-Ḥarrāni, *Tuḥaf al-`Uqūl* (Masterpieces of Intellects), pp. 10, translated into English by Badr Shahin; Ansariyan Publications – Qum, 2001.

Confirming this fact, Imam `Alī the Commander of the Faithful (‘a) is reported to have said:

لاَ غِنَـــى كَالْعَقْـــلِ، وَلاَ فَقْـــرَ كَالْجَهْلِ، وَلاَ مِيرَاثَ كَـالأَدَبِ، وَلاَ ظَهِيرَ كَالْمُشَاوَرَةِ.

No wealth is comparable to intelligence, no poverty comparable to ignorance, no heritage comparable to good manners, and no support comparable to consultation.[147]

Determination and Perseverance

Consultation reflects resolve and determination because one who counsels with others naturally feels tranquil, steadfast, and eager to do the act for which he has sought consultation.

Imam al-Ṣādiq (‘a) has reported on the authority of his fathers (‘a) that the Holy Prophet (ṣ) was once asked to define perseverance. He answered:

مُشَاوَرَةُ ذَوِي الرَّأْيِ وَاتِّبَاعُهُمْ.

Perseverance is to consult with the judicious people and then follow their advice.

The Best Way to Understand Reality

Consultation is the best way to get to know reality and truth. Through consultation, man gains insight into reality. The objective, unbiased, selfless opinions of experienced people make him adopt a certain view, position, or action.

Traditions of the Ahl al-Bayt (‘a) stress this fact. For instance, Imam `Alī (‘a) is reported to have said:

147- *Nahj al-Balāghah*, Maxim No. 54.

مَنِ اسْتَبَدَّ بِرَأْيِهِ هَلَكَ، وَمَنْ شَاوَرَ الرِّجَالَ شَارَكَهَا فِي عُقُولِهَا.

He who acts solely according to his own opinion will be ruined, and he who consults other people shares in their understanding.[1]

الإِسْتِشَارَةُ عَيْنُ الْهِدَايَةِ.

Consultation is the very core of true guidance.[2]

Imam Ja`far al-Ṣādiq (‘a) is reported to have said:

إِسْتَشِرِ الْعَاقِلَ مِنَ الرِّجَالِ الْوَرِعَ فَإِنَّهُ لاَ يَأْمُرُ إِلاَّ بِخَيْرٍ، وَإِيَّاكَ وَالْخِلاَفَ فَإِنَّ مُخَالَفَةَ الْوَرِعِ الْعَاقِلِ مَفْسَدَةٌ فِي الدِّينِ وَالدُّنْيَا.

Seek the advice of the reasonable and pious men, because they order you to good. Beware of defying them, because to defy reasonable and pious men brings about corruption in religious and worldly affairs.[3]

Teaching Muḥammad ibn al-Ḥanafiyyah to seek consultation and take advantage of the opinions of reasonable people in order to attain the truth and arrive at the most apposite solution, Imam `Alī (‘a) is reported to have said the following in his instructive words to his son:

أُضْمُمْ آرَاءَ الرِّجَالِ بَعْضَهَا إِلَى بَعْضٍ، ثُمَّ اخْتَرْ أَقْرَبَهَا مِنَ الصَّوَابِ، وَأَبْعَدَهَا مِنَ الإِرْتِيَابِ. قَدْ خَاطَرَ بِنَفْسِهِ مَنِ اسْتَغْنَى بِرَأْيِهِ، وَمَنِ اسْتَقْبَلَ وُجُوهَ الآرَاءِ عَرِفَ مَوَاقِعَ الْخَطَأِ.

Compare different opinions of men with each other and then choose the one closest to reality and remotest from suspicion... He who depends solely upon his opinion takes risks, and he who receives different opinions will certainly learn to recognize erroneous ways.[4]

1- *Nahj al-Balāghah*, Maxim No. 161.
2- *Nahj al-Balāghah*, Maxim No. 211.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:426, H. 5.
4- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:429, H. 2.

Characteristics of Advisers

According to the Ahl al-Bayt (‘a), persons whose advice is sought and opinions considered must be:

- Religious, pious, devout, and God-fearing
- Sincere in advising
- Wise and experienced
- Able to keep a confidence
- Moderate in personal moral standards (i.e., not characterized by stinginess, cowardice, or avarice)
- Upright in social circumstances
- Moderate in emotion[1]

Let us now cite a set of traditions mentioning the characteristics of advisers:

Imam al-Ṣādiq (‘a) is reported to have said:

1- Some narrations have warned against seeking the advice of women. This may be because women are generally known for inclination to their emotions, and was a general feature of the women of that age. The same thing can be applied to the warning against seeking the advice of slaves because the social surroundings and the education of servants, at that time, made them unqualified to give good advice. However, al-Barqī, has mentioned in his famous book, *al-Maḥāsin* (2:437), that Imam Mūsā al-Kāẓim (‘a) sought the advice of some of his slaves at times. When he was asked about that, the Imam (‘a) would answer, “…It sometimes happens that Almighty Allah presents the most accurate opinion on the tongue of this slave.”

إِسْتَشِيرُوا فِي أَمْرِكُمُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ.

In your affairs, seek the advice of those who fear their Lord.[1]

Imam `Alī (‘a) is reported to have said:

شَاوِرْ فِي حَدِيثِكَ الَّذِينَ يَخَافُونَ اللهَ.

In your affairs, seek the advice of those who fear Allah.[2]

Imam al-Ṣādiq (‘a) is reported to have said:

مَا يَمْنَعُ أَحَدَكُمْ إِذَا وَرَدَ عَلَيْهِ مَا لاَ قِبَلَ لَهُ بِه أَنْ يَسْتَشِيرَ رَجُلاً عَاقِلاً لَهُ دِينٌ وَوَرَعٌ؟ أَمَا إِنَّهُ إِذَا فَعَلَ ذَلِكَ لَمْ يَخْذُلْهُ اللهُ، بَلْ يَرْفَعُهُ اللهُ، وَرَمَاهُ بِخَيْرِ الأُمُورِ وَأَقْرَبِهَا إِلَى اللهِ.

What prevents you, when you encounter an unbearable problem, from counseling with a wise, religious and pious man? If you do so, Almighty Allah will never disappoint you, but will raise you and lead you to the best solution and the one closest to Him.[3]

Imam al-Ṣādiq (‘a) is also reported to have said:

إِنَّ الْمَشُورَةَ لاَ تَكُونُ إِلاَّ بِحُدُودِهَا، فَمَنْ عَرَفَهَا بِحُدُودِهَا وَإِلاَّ كَانَتْ مَضَرَّتُهَا عَلَى الْمُسْتَشِيرِ أَكْثَرَ مِنْ مَنْفَعَتِهَا لَهُ. فَأَوَّلُهَا أَنْ يَكُونَ الَّذِي تُشَاوِرُهُ عَاقِلاً، وَالثَّانِيَةُ أَنْ يَكُونَ حُرّاً مُتَدَيِّناً، وَالثَّالِثَةُ أَنْ يَكُونَ صَدِيقاً مُؤَاخِياً، وَالرَّابِعَةُ أَنْ تُطْلِعَهُ

Actually, seeking advice must be within limits, so if one ignores (or violates) these limits, the harm will be more than the benefit. The first of these limits is that the consultant must be wise. The second is that he must be honorable and religious. The third is that he must be a brotherly friend. The fourth is that when you tell him about

1- Khālid al-Barqī, *al-Maḥāsin* 2:436.
2- Khālid al-Barqī, *al-Maḥāsin* 2:436.
3- Khālid al-Barqī, *al-Maḥāsin* 2:438, H. 26.

عَلَى سِرِّكَ فَيَكُونُ عِلْمُهُ بِهِ كَعِلْمِكَ بِنَفْسِكَ، ثُمَّ يُسِرُّ ذَلِكَ وَيَكْتُمُهُ. فَإِنَّهُ إِذَا كَانَ عَاقِلاً إِنْتَفَعْتَ بِمَشُورَتِه، وَإِذَا كَانَ حُرّاً مُتَدَيِّناً جَهَدَ نَفْسَهُ فِي النَّصِيحَةِ لَكَ، وَإِذَا كَانَ صَدِيقاً مُؤَاخِياً كَتَمَ سِرَّكَ إِذَا أَطْلَعْتَهُ عَلَيْهِ، وَإِذَا أَطْلَعْتَهُ عَلَى سِرِّكَ فَكَانَ عِلْمُهُ بِهِ كَعِلْمِكَ بِهِ تَمَّتِ الْمَشُورَةُ وَكَمُلَتِ النَّصِيحَةُ.

your secret, he must know it exactly as you know it and then he must keep it in confidence. If the consultant is wise, you will then benefit from his advice. If he is honorable and religious, he will make all possible efforts to give you the best advice. If he is a brotherly friend, then he will conceal your secret after you reveal it to him. If he knows your situation well, then he will give perfect counsel and advice.[1]

Imam al-Riḍā (‘a) has reported on the authority of his fathers that Imam `Alī (‘a) quoted the Holy Prophet (ṣ) as saying to him:

لاَ تُشَاوِرَنَّ جَبَاناً فَإِنَّهُ يُضَيِّقُ عَلَيْكَ الْمَخْرَجَ، وَلاَ تُشَاوِرَنَّ بَخِيلاً فَإِنَّهُ يُقَصِّرُ بِكَ عَنْ غَايَتِكَ، وَلاَ تُشَاوِرَنَّ حَرِيصاً فَإِنَّهُ يُزَيِّنُ لَكَ شَرَّهَا. وَاعْلَمْ أَنَّ الْجُبْنَ وَالْبُخْلَ وَالْحِرْصَ غَرِيزَةٌ يَجْمَعُهَا سُوءُ الظَّنِّ.

Never counsel with a coward because they narrow the possibilities in your eyes. Never counsel with the niggardly because they hamper you from attaining your goal. Never counsel with the greedy because they beautify evil in your eyes. Be it known that cowardice, niggardliness, and greed are inclinations that when gathered give a false idea about things.[2]

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:426-427, H. 8.

2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:429, S. 26, H. 2. A similar words have been included with the famous epistle of Imam `Alī (‘a) to Mālik al-Ashtar, as mentioned in *Nahj al-Balāghah*.

Imam al-Ṣādiq (‘a) has reported from his fathers that the Holy Prophet (s) instructed Imam `Alī (‘a), saying:

يَا عليُّ، لَيْسَ عَلَى النِّسَاءِ جُمُعَةٌ. وَلاَ تُوَلَّى الْقَضَاءَ، وَلاَ تُسْتَشَارُ. يَا عَلِيُّ، سُوءُ الْخُلُقِ شُؤْمٌ، وَطَاعَةُ الْمَرْأَةِ نَدَامَةٌ. يَا عَلِيُّ، إِنْ كَانَ الشُّؤْمُ فِي شَيْءٍ فَفِي لِسَانِ الْمَرْأَةِ.

O `Alī, women are not required to attend the Friday Congregational Prayers...They must not hold the office of chief justice and their guidance must not be sought. O `Alī, ill manners are inauspicious and obedience to women brings remorse. O `Alī, if inauspiciousness is found in something, it will be found on the tongues of women.[1]

According to another narration of a valid chain of authority, Imam al-Ṣādiq (‘a) quoted the Holy Prophet (s) as saying:

أُعْصُوهُنَّ فِي الْمَعْرُوفِ قَبْلَ أَنْ يَأْمُرْنَكُمْ بِالْمُنْكَرِ، وَتَعَوَّذُوا بِاللهِ مِنْ شِرَارِهِنَّ وَكُونُوا مِنْ خِيَارِهِنَّ عَلَى حَذَرٍ.

Do not listen to women in right things lest they enjoin you to do wrong things. Ask Allah’s protection against evil women and be cautious of the good ones.[2]

Duties of Advisers

The previous narration shows that it is imperative for an adviser to be honest and sincere in giving advice and exert all possible effort to guide towards the truth and actuality.

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:429, S. 25, H. 1.

2- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 14:128, S. 94, H. 1. It is not improbable that such traditions about women and other social classes were said in consideration of the nature of general circumstances and morals of the women of that age, or in consideration of the sentimental side that can overcome women.

A tradition holds that an adviser is a trustee.[1]

Imam al-Ṣādiq (‘a) is also reported to have said:

مَـنِ اسْتَـشَارَ أَخَـاهُ فَلَـمْ يَنْـصَحْهُ مَحْضَ الرَّأْيِ سَلَبَهُ اللهُ رَأْيَهُ.

If one whose advice is sought by his brother-in-faith does not give the best advice, Almighty Allah will deprive him of good reason.[2]

In addition to honesty and sincerity, an adviser is required to conceal the secrets of the advice-seeker, as is understood from the Holy Imam’s statement, “An adviser is a trustee.”

The previous discussion sufficiently proves that the Ahl al-Bayt (‘a) highlighted seeking advice in the field of social relations as being most important.

1- Al-Barqī, *al-Maḥāsin* 2:436.
2- Al-Barqī, *al-Maḥāsin* 2:438.

EQUALITY AND FRATERNITY

These features can be clearly found in the various details of the system of social relations. All these details indicate the fact that equality and fraternity are genuine components for the establishment of social relations with others.

Other details, including the following have been mentioned so far:

- reinforcing the social structure by holding meetings, exchanging visits, and dealing with others sympathetically
- rules of commitment to social duties, forbearance, and courtesy in particular
- fulfillment of trusts, testifying for or against others, presence in funeral ceremonies, and visiting sick people
- forbidding killing of Muslims, seizure of their property, violation of their chastity and family, entering homes or looking in them before obtaining permission, safeguarding the chastity and dignity of all Muslims
- prohibition of defamation of character, insulting, backbiting, divulging secrets, imputing dishonor, wronging, disappointing, ambushing, accusing, frightening, making charges, offending, cursing, and scrutinizing the flaws of Muslims
- exchanging greetings and trying to be the first to greet, using kind words, respecting, honoring, meeting others with a smile and good mien, shaking hands, hugging, and kissing others as a sign of friendliness

Besides the above, Islam has also deemed it forbidden to greet the poor in a way different from greeting the rich. In this regard, Imam al-Riḍā (‘a) is reported to have said:

مَـنْ لَقِـيَ فَقِيـراً مُـسْلماً فَـسَلَّمَ عَلَيْـهِ خِلاَفَ سَـلاَمِه عَلَـى الْغَنِـيِّ لَقِـيَ اللهَ عَـزَّ وَجَـلَّ يَـوْمَ الْقِيَامَـةِ وَهُـوَ عَلَيْـهِ غَضْبَانُ.

Whoever meets a poor Muslim and greets him in a way different from greeting a rich one, will find Almighty Allah angry with him when he will meet Him on the Day of Resurrection.[1]

The prohibition against belittling faithful believers because they are poor or humble is another indication of the significance of social fraternity and equality. In this connection, Imam al-Ṣādiq (‘a) reported the Holy Prophet (s) to have said:

مَـنِ اسْـتَخَفَّ بِفَقِيـرٍ مُـسْلِمٍ فَقَـدِ اسْتَخَفَّ بِحَقِّ اللهِ، وَاللهُ يَـسْتَخِفُّ بِهِ يَوْمَ الْقِيَامَةِ إِلاَّ أَنْ يَتُوبَ.

He who belittles a poor Muslim has in fact belittled Almighty Allah; therefore, Almighty Allah will belittle him on the Day of Resurrection unless he repents.[2]

Imam al-Ṣādiq (‘a) is also reported to have said:

مَنِ اسْتَذَلَّ مُؤْمِناً وَاحْتَقَـرَهُ لِقِلَّـةِ ذَاتِ يَدِهِ وَلِفَقْرِهِ، شَهَرَهُ اللهُ يَوْمَ الْقِيَامَةِ عَلَى رُؤُوسِ الْخَلاَئِقِ.

Whoever humiliates and demeans a believer because of his meagerness and poverty, Almighty Allah shall expose him on the Day of Resurrection before all creatures.[3]

Imam al-Riḍā (‘a) reported on the authority of his fathers that the Holy Prophet (s) said:

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:442, S. 36, H. 1.
2- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:588, S. 146, H. 4.
3- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:591, S. 147, H. 4.

خَمْسٌ لاَ أَدَعُهُنَّ حَتَّى الْمَمَاتِ: الأَكْلُ عَلَى الْحَضِيضِ مَعَ الْعَبِيدِ، وَرُكُوبِيَ الْحِمَارَ مُؤْكَفاً، وَحَلْبِي الْعَنْزَ بِيَدِي، وَلَبْسُ الصُّوفِ، وَالتَّسْلِيمُ عَلَى الصِّبْيَانِ.

I will never abandon the following five as long as I am alive: eating with the servants on the ground, riding beasts of burden unsaddled, milking goats with my own hands, wearing woolen clothes, and offering salutations to children.[1]

As has been already mentioned, Islam has deemed all Muslims equal to each other, especially in the question of marriage. This is another indication of the importance of equality and fraternity in Muslim society.

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:441, S. 35, H. 1.

LEVELS OF SOCIAL RELATIONS

Although the Islamic concept of social relations believes in equality in the content of social relations, there are certain substantive social reasons imposing different levels in social relations. These levels are as follows:

Relations of General Courtesy

Relations of General Association

Relations of Special Association

Relations of General Courtesy

Openness in relations, friendliness, forbearance, good association with others, control over personal sentiments and emotions, charitable behavior and taking the lead in goodness demonstrate a courteous relationship with all individuals of society.

Relations of General Association

Relations of necessity, or general association, mean the state of association and companionship in various fields of life, such as earning ones livelihood, traveling, dwelling, being neighbors, studying, following a profession, etc. In such relations, man understands the natural limits of relations so that he can benefit from the vital and material advantages of life. Referring to this fact, the Holy Imam (‘a) says:

فَإِنَّكَ تُصيبُ مِنْهُمْ لَذَّتَكَ، فَلاَ تَقْطَعَنْ ذَلِكَ مِنْهُمْ، وَلاَ تَطْلُبَنْ مَا وَرَاءَ ذَلِكَ مِنْ ضَمِيرِهِمْ.

Regarding the friends of necessity, you gain from them only your need; therefore, you should not deprive them of their need. Do not ask them for any other thing.

In relations, it is required to exchange benefits and pleasures:

وَابْذِلْ لَهُمْ مَا بَـذَلُوا لَـكَ مِـنْ طَلاَقَـةِ الْوَجْهِ وَحَلاَوَةِ اللِّسَانِ.

Offer them a pleasant countenance and good words as long as they offer you a pleasant countenance and good words.[166]

The details concerning this level of relations (relations of necessity) can be found in laws regarding companionship on journeys and manners with companions,[167] relations between employees and employers, the etiquettes of teaching and learning, the etiquettes of attending meetings, delivering speeches, and talking with others. In this area, Islam instructs its followers to give seating to the newcomers, and to stand up, show respect, and address others with their favorite names and titles.

In this respect, Imam al-Ṣādiq (‘a) reported the Holy Prophet (s) to have said:

ثَلاَثٌ يُصَفِّينَ وِدَّ الْمَرْءِ لأَخِيهِ الْمُسْلِمِ: يَلْقَاهُ بِالْبِشْرِ إِذَا لَقِيَهُ، وَيُوَسِّعُ لَهُ فِي الْمَجْلِسِ إِذَا جَلَسَ إِلَيْهِ، وَيَدْعُوهُ بِأَحَبِّ الأَسْمَاءِ إِلَيْهِ.

Three things will prove your friendship to your Muslim brother: Welcoming him warmly, making room for him in meetings when he arrives, and calling him by his dearest names.[168]

Reported by Imam al-Ṣādiq (‘a) too, the Holy Prophet (ṣ) said:

إِذَا أَحَبَّ أَحَدُكُمْ أَخَاهُ الْمُسْلِمَ فَلْيَسْأَلْهُ عَنِ اسْمِهِ وَاسْمِ أَبِيهِ وَاسْمِ

If one of you loves his Muslim brother, he must ask him his name, his father’s name, and

166- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:404, S. 3, H. 1.
167- Generally, these laws can be found in sections 30-34 of the etiquettes of travel in al-Ḥurr al-`Amilī’s book of *Wasā’il al-Shī`ah*.
168- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:409, S. 30, H. 2.

قَبيلَتـه وَعَـشيرَته، فَـإنَّ مـنْ حَقّـه الْوَاجـب وَصـدْق الإخَـاء أنْ يَـسْأَلَهُ عَنْ ذَلكَ، وَإلاَّ فَإنَّهَا مَعْرِفَةُ حُمْقٍ.

his tribe's name, because this is one of the duties towards one's brother-in-faith and one of the features of true fraternity. If you do not do this, your acquaintance will be foolish.[1]

Islam has also set forth laws about private chatter in public sessions. In this respect, Imam al-Ṣādiq (‘a) is reported to have said:

إذَا كَانَ الْقَوْمُ ثَلاَثَةً فَلاَ يَتَنَاجَ مِنْهُمُ اثْنَان دُونَ صَاحبهمَا، فَإنَّ فِي ذَلكَ مَا يُحْزِنُهُ وَيُؤْذِيه.

If there are three persons sitting together, two of them must not talk to one another and leave out the third because this act saddens and injures him.[2]

Relations of Special Association

The highest level of relations is the level of reliance, which represents the relations of true friendship and gives rise to certain duties and rights.

This level of relations specifies the characteristics of true friends, which include: good sense, piety, trustworthiness, keeping a confidence, supportiveness, generosity, honesty, observance of duties in general and prayers in particular, and sincerity in fraternal terms aimed at winning Almighty Allah's pleasure. The following traditions further amplify this level of association:

Imam al-Ṣādiq (‘a) has quoted Imam `Alī (‘a) as saying:

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:501, S. 1, H. 3.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:472, S. 72, H. 1.

لاَ عَلَيْكَ أنْ تَصْحَبَ ذَا الْعَقْلِ وَإِنْ لَـمْ تُحْمَـدْ كَرَمَـهُ، وَلَكـنِ انْتَفـعْ بعَقْله، وَاحْتَرسْ منْ سَيِّئِ أَخْلاَقـه، وَلاَ تَدَعَنَّ صُحْبَةَ الْكَـرِيمِ وَإِنْ لَـمْ تَنْتَفعْ بعَقْلـه، وَلَكـنِ انْتَفـعْ بكَرَمـه بعَقْلـكَ، وَافْـرُرْ كُـلَّ الْفـرَارِ مـنَ اللَّئيمِ الأَحْمَقِ.

It is not wrong on your part to accompany wise people even if you are deprived of their generosity; in fact, you may benefit from their wisdom, but beware of their ill manners. Do not forsake association with the generous even if deprived of their good sense. You can use your good sense to benefit from their generosity. Break away from idiots and despicable people.[1]

Imam al-Ṣādiq (‘a) is reported to have said:

عَلَيْـكَ بـالتَّلاَد، وَإِيَّـاكَ وَكُـلَّ مُحَدِّث لاَ عَهْـدَ لَـهُ وَلاَ أَمَانَـةَ وَلاَ ذِمَّةَ وَلاَ مِيثَاقَ.

Stand by old friends whom you have put to the test, and do not associate with inexperienced persons who observe neither their promises, nor trusts, nor covenants, nor pledges.[2]

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:409, S. 8, H. 1.
2- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:412, S. 11, H. 3.

SPECIAL TREATMENT

We will restrict the following discussion to introducing a few examples of special relations mentioned in the sections on the laws of association, and other examples mentioned in the sections on the rules and principles of social relations. These are comparatively limited, yet explain the hypothetical concept of this topic.

Invoking Blessings on the Holy Prophet (ṣ) and his Household (‘a)

The topic of invoking Almighty Allah's blessings on the Holy Prophet and his Household (*ṣalawāt*) under all conditions and circumstances is one obvious expression of this special treatment. In this connection, we find that to begin any supplicatory prayer by invoking blessings upon the Holy Prophet (ṣ) and his Household (‘a) results in that supplication receiving a response, because Almighty Allah never rejects a prayer that is preceded by this invocation. Similarly, Almighty Allah, out of His magnanimity, responds to any prayer ending with an invocation of His blessings on the Holy Prophet (ṣ) and his Household (‘a). This fact has been reported from Imam `Alī (‘a) who says:

إِذَا كَانَتْ لَكَ إِلَى الله سُبْحَانَهُ حَاجَةٌ فَابْدَأْ بِمَسْأَلَة الصَّلاَة عَلَى رَسُوله صَلَّى اللهُ عَلَيْه وَآله ثُمَّ سَلْ حَاجَتَكَ، فَإِنَّ الله أَكْرَمُ مِنْ أَنْ يُسْأَلَ حَاجَتَيْنِ فَيَقْضِي إِحْدَاهُمَا وَيَمْنَعُ الأُخْرَى.

If you would like your request to be granted by Almighty Allah, you must begin your prayer with invoking His blessings on His Messenger (ṣ) and then voice your request, because Almighty Allah is too generous to respond to a request and reject the other when two requests are placed before Him together.[1]

1- *Nahj al-Balāghah*, S. 2, No. 361. This saying has been also ⇨

Likewise, it is advisable to attach the convention of praising Almighty Allah immediately after sneezing[1] with invoking Almighty Allah's blessings on the Holy Prophet (ṣ) and his Household (ʻa). Moreover, it is advisable to repeat this invocation of blessings under all conditions, including private matters, as an expression of taking interest in special treatment.

Ibn Abī-`Umayr has reported on the authority of one of his companions that a man sneezed in the presence of Imam al-Bāqir (ʻa) and followed it with expressing thanks to Almighty Allah. Nevertheless, the Imam (ʻa) did not address him with the conventional statement; rather, he said, "This man has violated our right!" Explaining this issue, the Imam (ʻa) said:

إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلْ: الْحَمْدُ لله رَبِّ الْعَالَمِينَ وَصَلَّى اللهُ عَلَى مُحَمَّدٍ وَأَهْلِ بَيْتِه.

When you sneeze, you must say: alḥamdu lillāhi rabbi al-`ālamīna wa ṣallā allāhu `alā muḥammadin wa ahlibaytihī (All praise be to Allah, the Lord of the worlds. May Allah send blessings on Muḥammad and his Household).

The sneezing man therefore repeated this statement and only then, the Imam (ʻa) addressed him with the conventional answer.[2]

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reported, through a valid chain of authority, from Imam al-Ṣādiq (ʻa). Refer to *Jāmi` Aḥādīih al-Shī`ah* 15:239, H. 13.

1- One of the social conventions of Islam, it is highly recommended to say *alḥamdu lillāhi* (All praise be to Allah) immediately after sneezing. Upon hearing this phrase, it is highly recommended to address the sneezer with the statement: *yarḥamuka allāhu* (May Allah have mercy upon you), which is similar to the expression of *God bless you*. This practice is called *tasmīt,* in Arabic and Muslim jurisprudential terminology. [*Translator*]

2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:464, S. 63, H. 1.

In his epistle to al-Ma'mūn, Imam al-Riḍā (‘a) says:

الـصَّلاَةُ عَلَـى النَّبـيِّ صَـلَّى اللهُ عَلَيْـه وَآله وَاجِبَةٌ فـي كُـلِّ مَـوْطِنٍ، وَعِنْـدَ الْعُطَاسِ وَالذَّبَائِحِ وَغَيْرِ ذَلِكَ.

Invocation of blessings on the Holy Prophet (ṣ) is obligatory in all situations including sneezing, slaughtering animals, and other situations.[1]

Kindness to the Holy Prophet's Progeny

Many traditions have been reported from the Holy Prophet (ṣ), on the authority of the Ahl al-Bayt (‘a), confirming imparting a special treatment to the Holy Prophet's progeny, including the descendants of Imam `Alī (‘a), by doing favors and being kind to them.

In this respect, Imam al-Ṣādiq (‘a) is reported to have quoted the Holy Prophet (ṣ) as saying:

مَنْ صَنَعَ إِلَى أَحَدٍ مِنْ أَهْلِ بَيْتِي يَداً كَافَأْتُهُ بِهِ يَوْمَ الْقِيَامَةِ.

Whoever does a favor to any member of my household, I will reward him for it on the Day of Resurrection.[2]

Imam al-Ṣādiq (‘a) is also reported to have said:

إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَـادَى مُنَـاد: أَيُّهَـا الْخَلاَئِـقُ، أَنْـصِتُوا فَـإِنَّ مُحَمَّـداً صَـلَّى اللهُ عَلَيْـه وَآلـه يُكَلِّمُكُـمْ. فَتُنْـصِتُ الْخَلاَئِـقُ، فَيَقُومُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلـه

On the Day of Resurrection, a caller will cry out, “Listen! Muḥammad (ṣ) is talking to you.” As all creatures become silent, the Holy Prophet (ṣ) says, “O creatures, whoever of you has done any favor, act of kindness, or undertaking for me, may now stand up so that I can reward him

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:465, S. 64, H. 2.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 11:556, S. 17, H. 1.

for that.” The creatures will say, “May Allah accept our fathers and mothers as ransom for you! What sort of favor, act of kindness, or undertaking could we have done for you? All favors, kindness, and undertakings are Allah’s and yours over all creatures.” The Holy Prophet (ṣ) will then say, “Yes, there are such! Anyone who has accommodated any of my descendants, done an act of kindness to any of them, behaved charitably towards any of them, provided clothing to any of them who was destitute, or provided food to any of them who was hungry, may now stand up so that I can reward him.” Upon hearing this, some who have done such things in the worldly life will stand up. Then, a call from Almighty Allah will come to declare, “O Muḥammad, My dearest! I hand over rewarding these people to you, so you are allowed to make them occupy any place in Paradise that you wish.” The Holy Prophet (ṣ) will then, allow these people to dwell in an elevated position in Paradise called *al-Wasīlah* where they will not prevented from meeting the Holy Prophet and his Household (‘a).[1]

فَيَقُولُ: يَا مَعْشَرَ الْخَلاَئِق، مَنْ كَانَتْ لَهُ عِنْدِي يَدٌ أَوْ مِنَّةٌ أَوْ مَعْرُوفٌ فَلْيَقُمْ حَتَّى أُكَافِئَهُ. فَيَقُولُونَ: بِآبَائِنَا وَأُمَّهَاتِنَا، وَأَيُّ يَدٍ أَوْ أَيُّ مِنَّةٍ وَأَيُّ مَعْرُوفٍ لَنَا؟ بَلِ الْيَدُ وَالْمِنَّةُ وَالْمَعْرُوفُ لله وَلِرَسُولِه عَلَى جَمِيعِ الْخَلاَئِق. فَيَقُولُ لَهُمْ: بَلَى، مَنْ آوَى أَحَداً مِنْ أَهْلِ بَيْتِي، أَوْ بَرَّهُمْ، أَوْ كَسَاهُمْ مِنْ عُرْيٍ، أَوْ أَشْبَعَ جَائِعَهُمْ فَلْيَقُمْ حَتَّى أُكَافِئَهُ. فَيَقُومُ أُنَاسٌ قَدْ فَعَلُوا ذَلِكَ. فَيَأْتِي النِّدَاءُ مِنْ عِنْدِ الله تَعَالَى: يَا مُحَمَّدُ يَا حَبِيبِي، قَدْ جَعَلْتُ مُكَافَأَتَهُمْ إِلَيْكَ، فَأَسْكِنْهُمْ مِنَ الْجَنَّة حَيْثُ شِئْتَ. فَيُسْكِنُهُمْ فِي الْوَسِيلَة، حَيْثُ لاَ يُحْجَبُونَ عَنْ مُحَمَّدٍ وَأَهْلِ بَيْتِه عَلَيْهِمُ السَّلاَمُ.

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:556, S. 17, H. 3.

Imam al-Riḍā (‘a), on the authority of his fathers, has reported the Holy Prophet (ṣ) as saying:

أَرْبَعَةٌ أَنَا لَهُمْ شَفِيعٌ يَوْمَ الْقِيَامَةِ: الْمُكْرِمُ لِذُرِّيَّتِي مِنْ بَعْدِي، وَالْقَاضِي لَهُمْ حَوَائِجَهُمْ، وَالسَّاعِي لَهُمْ فِي أُمُورِهِمْ عِنْدَمَا اضْطُرُّوا إِلَيْهِ، وَالْمُحِبُّ لَهُمْ بِقَلْبِهِ وَلِسَانِه.

I will be the intercessor of four categories of people on the Day of Resurrection: (1) those who respect my descendants after my passing away, (2) those who satisfy the needs of my descendants, (3) those who make every effort to handle their affairs when necessary, and (4) those who love them sincerely in word and deed.[1]

Imam al-Bāqir (‘a), on the authority of his fathers, has reported the Holy Prophet (ṣ) as saying:

مَنْ أَرَادَ التَّوَسُّلَ إِلَيَّ وَأَنْ يَكُونَ لَهُ عِنْدِي يَدٌ أَشْفَعُ لَهُ بِهَا يَوْمَ الْقِيَامَةِ فَلْيَصِلْ أَهْلَ بَيْتِي وَيُدْخِلِ السُّرُورَ عَلَيْهِمْ.

Whoever wishes to make me his agency (before Almighty Allah) and to have an attribute for which I will intercede for him on the Day of Resurrection, may closely commune with my progeny and provide them with tranquility.[2]

Imam al-Bāqir (‘a) is also reported to have said:

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:556, S. 17, H. 6.

2- Shaykh al-Ṭūsī, *al-Amālī*, pp. 424, H. 947.

In *Wasā’il al-Shī`ah* 11:557, S. 17, H. 6, this tradition is reported in this way:

> Whoever wishes to make me his agency (before Almighty Allah) and to have an attribute for which I will intercede for him on the Day of Resurrection, may invoke blessings on my progeny, and provide them with tranquility.

إِذَا كَانَ يَوْمُ الْقِيَامَةِ جَمَعَ اللهُ الأَوَّلِينَ وَالآخِرِينَ، فَيُنَادِي مُنَادٍ: مَنْ كَانَتْ لَهُ عِنْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَدٌ فَلْيَقُمْ. فَيَقُومُ عُنُقٌ مِنَ النَّاسِ، فَيَقُولُ: مَا كَانَتْ أَيَادِيكُمْ عِنْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ؟ فَيَقُولُونَ: كُنَّا نَصِلُ أَهْلَ بَيْتِهِ مِنْ بَعْدِهِ. فَيُقَالُ لَهُمْ: إِذْهَبُوا فَطُوفُوا فِي النَّاسِ، فَمَنْ كَانَتْ لَهُ عِنْدَكُمْ يَدٌ فَخُذُوا بِيَدِهِ فَأَدْخِلُوهُ الْجَنَّةَ.

On the Day of Resurrection, a caller will cry out, "Anyone who has done a favor for the Messenger of Allah (ṣ) may stand up." Some people will stand up. The caller will ask them, "What favor have you done for the Messenger of Allah (ṣ)?" They will reply, "After him, we communed with his progeny." The progeny will then be told to go in the midst of the people and take those who have done favors to them by the hand and lead them to Paradise.[1]

Old Men

Showing respect to old men is another form of special treatment in the category of weak people. In this regard, `Abdullāh ibn Sinān reported that Imam al-Ṣādiq ('a) said to him:

إِنَّ مِنْ إِجْلَالِ اللهِ عَزَّ وَجَلَّ إِجْلَالَ الشَّيْخِ الْكَبِيرِ.

To respect old men is a kind of respect for Allah, the All-majestic.[2]

Imam al-Ṣādiq ('a) is also reported to have said:

لَيْسَ مِنَّا مَنْ لَمْ يُوَقِّرْ كَبِيرَنَا وَيَرْحَمْ صَغِيرَنَا.

He who does not respect our old men and does not show mercy toward our youngsters is not one of us.[3]

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 11:558, S. 17, H. 7.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:466, S. 67, H. 1.
3- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:467, S. 67, H. 3.

People of the Qur'ān

Another form of special treatment is to show respect toward those versed in the religion and its laws, conveyers of the message of the Holy Qur'ān, and reciters of Almighty Allah's revealed verses.

In this connection, Imam al-Ṣādiq (‘a) is reported to have quoted the Holy Prophet (ṣ) as saying:

إِنَّ أَهْلَ الْقُرْآنِ فِي أَعْلَى دَرَجَةً مِنَ الآدَمِيِّينَ مَا خَلاَ النَّبِيِّينَ وَالْمُرْسَلِينَ، فَلاَ تَسْتَضْعِفُوا أَهْلَ الْقُرْآنِ حُقُوقَهُمْ، فَإِنَّ لَهُمْ مِنَ اللهِ الْعَزِيزِ الْجَبَّارِ لَمَكَاناً.

The people of the Holy Qur'ān shall be in the highest rank that human beings can attain except for the Prophets and Messengers (of Almighty Allah). Hence, do not belittle the (special) ranks of the reciters of the Qur'ān, because they do enjoy a distinctive rank in the view of Allah, the Almighty and Omnipotent.[1]

Faithful Believers

Another form of special treatment, such as providing comfort, is that which must be shown to faithful believers (*mu'min*)[2]. This has been emphasized in many validly reported traditions, like the following one reported by Shaykh al-Kulaynī on the authority of Abū-Ḥamzah al-

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 4:830, S. 4, H. 1.

2- It is advisable to refer to the huge number of traditions, mentioned in various sections of reference books of *ḥadīth*, such as *Wasā'il al-Shī`ah*, concerning the special treatment that must be shown towards the faithful believers. For instance, refer to vol. 11, pp. 569-601 where features of this special treatment with faithful believers manifest themselves, emphasizing the high level of social relations necessary with this distinguished group.

Thumālī, who related that he heard Imam al-Bāqir (‘a) quoting the following from the Holy Prophet (ṣ):

مَنْ سَرَّ مُؤْمناً فَقَدْ سَرَّني، وَمَنْ سَرَّني فَقَدْ سَرَّ الله.

Whoever gives pleasure to a faithful believer has in fact given pleasure to me, and whoever gives pleasure to me has given pleasure to Almighty Allah.[1]

Imam al-Ṣādiq (‘a) is reported to have said:

مِنْ أَحَبِّ الأَعْمَال إِلَى الله عَزَّ وَجَلَّ إِدْخَالُ السُّرُورعَلَى الْمُؤْمِن: إِشْبَاعُ جَوْعَته، أَوْ تَنْفيسُ كُرْبَته، أَوْ قَضَاءُ دَيْنه.

Among the most beloved acts in the view of Almighty Allah is to give pleasure to a faithful believer by satisfying his hunger, relieving his anguish, or helping him settle his debts.[2]

Another form of special treatment toward faithful believers is to settle their needs. In this respect, Imam al-Ṣādiq (‘a) is reported to have said:

وَمَنْ قَضَى لأَخيه الْمُؤْمن حَاجَةً قَضَى اللهُ لَهُ يَوْمَ الْقيَامَة مائَةَ أَلْف حَاجَةً، منْ ذَلكَ أَوَّلُهَا الْجَنَّةُ، وَمنْ ذَلكَ أَنْ يُدْخلَ قَرَابَتَهُ وَمَعَارفَهُ وَإِخْوَانَهُ الْجَنَّةَ بَعْدَ أَنْ لاَ يَكُونُوا نُصَّاباً.

Whoever fulfills the need of his brother-in-faith, Almighty Allah shall settle one hundred thousand of his needs on the Day of Resurrection. One of these needs is that he is allowed to enter Paradise and to take his relatives, associates, and friends to Paradise also provided that they are not opponents (of the Ahl al-Bayt).[3]

Imam al-Bāqir (‘a) is reported to have said:

1- Shaykh Al-Kulaynī, *al-Kāfī* 2:188.
2- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:570, S. 24, H. 6.
3- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:576, S. 25, H. 1.

إِنَّ الْمُـؤْمنَ لَتَـرِدُ عَلَيْـه الْحَاجَـةُ لأَخيه فَلاَ تَكُونُ عنْدَهُ، يَهْـتَمُّ بهَـا قَلْبُهُ، فَيُدْخلُهُ اللهُ بهَمِّه الْجَنَّةَ.

Sometimes a faithful believer feels upset because he cannot solve the problem of one of his brethren-in-faith. As a result of this feeling, Almighty Allah allows him to enter Paradise.[1]

Another form of special treatment toward faithful believers is to relieve their agony or ease their difficulties. In this connection, Zayd al-Shaḥḥām has reported that he heard Imam al-Ṣādiq (‘a) saying:

مَنْ أَغَاثَ أَخَاهُ الْمُـؤْمنَ اللَّهْفَـانَ عنْـدَ جَهْده فَنَفَّسَ كُرْبَتَهُ وَأَعَانَهُ عَلَى نَجَاحِ حَاجَته، كَتَبَ اللهُ عَزَّ وَجَـلَّ لَـهُ بـذَلكَ ثنْتَيْن وَسَبْعينَ رَحْمَـةً مـنَ الله، يُعَجِّـلُ لَهُ منْهَا وَاحدَةً يُصْلحُ بهَا أَمْرَ مَعيـشَته، وَيَـدَّخرُ لَـهُ إحْـدَى وَسَـبْعينَ رَحْمَـةً لأَفْزَاعِ يَوْمِ الْقيَامَة وَأَهْوَاله.

Almighty Allah will record seventy-two items of His mercy for whoever relieves the agony of his aggrieved brother-in-faith, drives away his sorrows, and helps him achieve his goal. By virtue of one of these, He will improve his financial affairs while the other seventy-one items will be stored for him when he faces the horrors and terrors of the Day of Resurrection.[2]

Other forms of special treatment towards faithful believers include being cooperative with them, supporting them, and advising them.

Neighbors

Let us now refer to further details in the form of traditions that are reported from the Ahl al-Bayt (‘a):

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:576, S. 25, H. 3.
2- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:578, S. 29, H. 1.

Imam al-Ṣādiq (‘a) is reported to have quoted the Holy Prophet (ṣ) as saying:

حُسْنُ الْجِوَارِ يُعَمِّرُ الدِّيَارَ وَيُنْسِئُ فِي الأَعْمَارِ.

Good neighborliness makes communities thrive and increases longevity.[1]

Abū-Mas`ūd has reported that Imam al-Ṣādiq (‘a) said to him:

حُسْنُ الْجِوَارِ زِيَادَةٌ فِي الأَعْمَارِ وَعِمَارَةُ الدِّيَارِ.

Good neighborliness increases longevity and makes communities thrive.[2]

Abū-Rabī` al-Shāmī has reported that Imam al-Ṣādiq (‘a) said the following while his house was packed with people:

إِعْلَمُوا أَنَّهُ لَيْسَ مِنَّا مَنْ لَمْ يُحْسِنْ مُجَاوَرَةَ مَنْ جَاوَرَهُ.

Be it known to you all that whoever does not observe good neighborliness with his neighbors, does not belong to us.[3]

Imam al-Bāqir (‘a) is reported to have said:

حَدُّ الْجِوَارِ أَرْبَعُونَ دَاراً مِنْ كُلِّ جَانِبٍ: مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ.

The border of neighborhood includes forty houses from all sides; the front, the back, the right, and the left.[4]

`Umar ibn `Ikrimah has reported the following narration from Imam al-Ṣādiq (‘a):

One day, a man from the Anṣār came to the Holy Prophet (ṣ) and complained that he had bought a house next to a man from whom neither goodness nor security from harm could

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:489, S. 87, H. 5.
2- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:489, S. 87, H. 3.
3- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:489, S. 87, H. 5.
4- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:491, S. 90, H. 1.

be expected. Immediately, the Holy Prophet (ṣ) ordered Imam `Alī (‘a), Salmān, Abū-Dharr, and probably al-Miqdād to go to the mosque and announce:

لاَ إِيـمَانَ لِمَنْ لَمْ يَأْمَنْ جَارُهُ بَوَائِقَهُ.

“Faithless is he whose neighbors are not safe from his harm.”

After they had declared this statement three times each, the Holy Prophet (ṣ) pointed to forty houses from all directions to be the limits of neighborhood.[1]

Al-Ḥasan ibn `Abdullāh has reported the Righteous Servant (i.e. Imam al-Kāẓim) to have said:

لَـيْسَ حُـسْنُ الْجِـوَارِ كَـفَّ الأَذَى، وَلَكِـنْ حُـسْنُ الْجِـوَارِ صَـبْرُكَ عَلَـى الأَذَى.

Good neighborliness does not mean to stop harm from neighbors; rather, it means to patiently endure the harm of neighbors.[2]

Imam al-Ṣādiq (‘a) is reported to have said:

مَـا أَفْلَـتَ الْمُـؤْمِنُ مِـنْ وَاحِـدَة مِـنْ ثَـلاَث، وَلَرُبَّمَـا إجْتَمَعَـتِ الـثَّلاَثُ عَلَيْه: إِمَّا بَعْضُ مَـنْ يَكُـونُ مَعَـهُ فِـي الدَّارِ يُغْلِقُ عَلَيْه بَابَـهُ يُؤْذِيـه، أَوْ جَـارٌ يُؤْذِيــه، أَوْ مَــنْ فِــي طَرِيقِــه إِلَــى حَوَائِجه يُؤْذِيه. وَلَـوْ أَنَّ مُؤْمِنـاً عَلَـى قُلَّة جَبَـلٍ لَبَعَـثَ اللهُ عَـزَّ وَجَـلَّ عَلَيْـه

A faithful believer cannot escape one of the following three things although he may encounter all of them: he may be harmed by one of the members of his family who lives with him in the same house, or one of his neighbors, or one who impedes him from managing his affairs. Even if a faithful believer secludes himself on a mountain summit, Almighty Allah will send a devil

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:487, S. 86, H. 1.
2- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:484, S. 85, H. 2.

شَيْطَاناً يُؤْذِيه، وَيَجْعَلُ لَهُ مِنْ إِيـمَانه أُنْساً لاَ يَسْتَوْحِشُ مَعَهُ إِلَى أَحَدٍ.

from which the believer may seek refuge. Almighty Allah will designate for him friendship derived from his own faith due to which he will never feel lonely.[1]

Imam al-Bāqir (‘a) is reported to have said:

مِنَ الْقَوَاصِمِ الَّتِي تَقْصِمُ الظَّهْرَ جَارُ السُّوءِ إِنْ رَأَى حَسَنَةً أَخْفَاهَا وَإِنْ رَأَى سَيِّئَةً أَفْشَاهَا.

A wicked neighbor is like a stab in the back. If this neighbor sees a kind act (from another neighbor), he conceals it; however, if he notices a misdeed, he divulges it.[2]

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:484, S. 85, H. 3.
2- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:491, S. 89, H. 1.

CHAPTER TWO:
SUPERSTRUCTURE OF RULES AND FOUNDATIONS

1. Religious and Traditional Laws

2. Passivity and Control over Emotions

3. Justice and Fair play

4. Good manners and Being Loved by People

5. Kind Acts and Precedence in Charity

6. Idealism and Distinctive Behavior(unique, different)

The superstructure of the rules and foundations of social relations plays a major role in man's self-perfection. Although these points have been discussed under the title of self-strife (struggle with the self), they will be mentioned hereinafter because they also play a chief role in social relations.

RELIGIOUS AND TRADITIONAL LAWS

Compliance with Religious Duties

Both religion and tradition have decided a number of rights and duties, some of which are as follows:

1. It is obligatory upon Muslims to keep the secrets of their brethren-in-faith unrevealed, especially when they hear them saying something in a gathering or when they are asked to keep certain matters secret. A tradition holds that meetings be based on confidentiality.[1] However, there are certain exceptions in this connection.

Imam al-Bāqir (ʻa) is reported to have quoted the Holy Prophet (ṣ) as saying:

الْمَجَالِسُ بِالأَمَانَةِ.

Meetings must be confidential.[2]

Imam al-Ṣādiq (ʻa) is reported to have said:

الْمَجَالِسُ بِالأَمَانَةِ، وَلَيْسَ لأَحَدٍ أَنْ يُحَدِّثَ بِحَدِيثٍ يَكْتُمُهُ

Meetings must be confidential. It is therefore not allowed that anybody speak of an issue concealed by the person involved without obtaining his permission, unless the addressee

1- This means that everything said in a meeting must be kept secret.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:471, S. 71, H. 1.

صَاحِبُهُ إِلاَّ بِإِذْنِه، إِلاَّ أَنْ يَكُونَ ثِقَةً أَوْ ذِكْراً لَهُ بِخَيْرٍ.

is trustworthy or the issue entails good reputation of the person which it is about.[1]

The Holy Prophet (ṣ) is reported to have said:

الْمَجَالِسُ بِالأَمَانَةِ إِلاَّ ثَلاَثَةَ مَجَالِسَ: مَجْلِسٌ سُفِكَ فِيهِ دَمٌ حَرَامٌ، أَوْ مَجْلِسٌ إِسْتُحِلَّ فِيهِ فَرْجٌ حَرَامٌ، أَوْ مَجْلِسٌ يُسْتَحَلُّ فِيهِ مَالٌ حَرَامٌ بِغَيْرِ حَقِّه.

All meetings must be held in confidence except three: an assembly in which honorable blood is shed, a gathering in which chastity of an honorable individual is violated, or an assembly in which one's property is wrongfully violated.[2]

2. The Holy Legislator has urged that promises, pledges, and covenants must be fulfilled. Accordingly, promises have been raised to the level of covenants with regard to the obligation of fulfilling them.

In this respect, Imam al-Ṣādiq (‘a) has quoted the Holy Prophet (ṣ) as saying:

مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيَفِ إِذَا وَعَدَ.

Whoever truly believes in Allah and the Last Day must keep faith with his promise.[3]

Hishām ibn Sālim has reported that he heard Imam al-Ṣādiq (‘a) saying:

عِدَةُ الْمُؤْمِنِ أَخَاهُ نَذْرٌ لاَ كَفَّارَةَ لَهُ، فَمَنْ أَخْلَفَ فَبِخُلْفِ اللهِ بَدَأَ

A faithful believer's promise to his brother-in-faith is a non-expiable vow. Hence, whoever breaks his promise has in fact

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:471, S. 71, H. 3.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:471, S. 71, H. 4.
3- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:515, S. 109, H. 2.

broken his promise with Almighty Allah, exposing himself to His wrath. This is the meaning of Almighty Allah's saying, "O you who believe! Why do you say that which you do not do? It is most hateful to Allah that you should say that which you do not do. (61:2-3)"[1]

وَلمَقْتـه تَعرَّضَ، وَذَلكَ قَوْلُهُ: ﴿ ﴾

3. Islam has deemed it obligatory to be honest in speech and in one's dealings with others. In this regard, Imam al-Ṣādiq ('a) is reported to have said:

Act as heralds to goodness in the milieus of people by other means besides your tongues (i.e. speech) so that they can become aware of your diligence, honesty, and piety.[2]

كُونُوا دُعَاةً للنَّاس بالْخَيْر بغَيْـر أَلْسنَتكُمْ، ليَرَوْا منْكُمُ الإجْتهَادَ وَالصِّدْقَ وَالْوَرَعَ.

Zayd ibn `Alī has reported on the authority of his fathers that the Holy Prophet (ṣ) said:

Verily, the closest of you all to me and the worthiest of winning my intercession tomorrow is the most honest in speech, the most observant of trusts, the most well-mannered, and the closest to people.[3]

إنَّ أَقْرَبَكُمْ منّـي غَـداً وَأَوْجَـبَكُمْ عَلَيَّ شَفَاعَةً أَصْـدَقُكُمْ للْحَـديث وَآدَاكُمْ للأَمَانَة وَأَحْسَنُكُمْ خُلُقـاً وَأَقْرَبُكُمْ منَ النَّاس.

4. Islam has determined a number of reciprocal duties of faithful believers towards each other. Let us now refer to some more traditions dealing with this topic.

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:515, S. 109, H. 3.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:513, H. 1.
3- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 8:514, S. 108, H. 8.

Mu`allā ibn Khunays has reported that he once asked Imam al-Ṣādiq (‘a) about the duties of Muslims toward one another.

The Imam (‘a) explained:

لَهُ سَبْعُ حُقُوقٍ وَاجِبَات، مَا مِنْهُنَّ حَقٌّ إِلاَّ وَهُوَ عَلَيْهِ وَاجِبٌ، إِنْ ضَيَّعَ مِنْهُ شَيْئاً خَرَجَ مِنْ وِلاَيَةِ اللهِ وَطَاعَتِهِ، وَلَمْ يَكُنْ للهِ فِيهِ نَصِيبٌ.

Muslims enjoy seven rights over one another. Each right is so obligatory that if one violates any of them, he will be cast out from loyalty and obedience to Almighty Allah, losing any share of his relation to Almighty Allah.

“May Allah accept me as ransom for you,” Mu`allā asked, “What are these rights?”

The Imam (‘a) replied:

يَا مُعَلَّى، إِنِّي عَلَيْكَ شَفِيقٌ أَخَافُ أَنْ تُضَيِّعَ وَلاَ تَحْفَظَ، وَتَعْلَمَ وَلاَ تَعْمَلَ.

O Mu`allā, I fear lest you violate and defy these rights or that you learn them but fail to act upon them.

“There is no power except with Allah,” answered Mu`allā.

The Imam (‘a) then began to reckon these rights saying:

أَيْسَرُ حَقٍّ مِنْهَا أَنْ تُحِبَّ لَهُ مَا تُحِبُّ لِنَفْسِكَ وَتَكْرَهُ لَهُ مَا تَكْرَهُ لِنَفْسِكَ. وَالْحَقُّ الثَّانِي أَنْ تَجْتَنِبَ سَخَطَهُ وَتَتَّبِعَ مَرْضَاتَهُ وَتُطِيعَ أَمْرَهُ. وَالْحَقُّ الثَّالِثُ أَنْ تُعِينَهُ بِنَفْسِكَ وَمَالِكَ وَلِسَانِكَ وَيَدِكَ وَرِجْلِكَ. وَالْحَقُّ الرَّابِعُ أَنْ تَكُونَ عَيْنَهُ وَدَلِيلَهُ وَمِرْآتَهُ. وَالْحَقُّ الْخَامِسُ

The easiest of these rights is that you must like for your brother-in-faith whatever you like for yourself and dislike for him whatever you dislike for yourself. The second right is that you keep yourself away from whatever enrages him, follow whatever pleases him, and obey his instructions. The third right is that you help him with your self, your finances, your tongue, your hand, and your foot. The fourth right is that you act as his eye,

أَنْ لاَ تَشْبَعَ وَيَجُوعُ وَلاَ تَرْوَى وَيَظْمَأُ وَلاَ تَلْبَسَ وَيَعْرَى. وَالْحَقُّ السَّادِسُ أَنْ يَكُونَ لَكَ خَادِمٌ وَلَيْسَ لأَخِيكَ خَادِمٌ فَوَاجِبٌ أَنْ تَبْعَثَ خَادِمَكَ فَتَغْسِلُ ثِيَابَهُ وَتَصْنَعُ طَعَامَهُ وَتُمَهِّدُ فِرَاشَهُ. وَالْحَقُّ السَّابِعُ أَنْ تَبَرَّ قَسَمَهُ وَتُجِيبَ دَعْوَتَهُ وَتَعُودَ مَرِيضَهُ وَتَشْهَدَ جَنَازَتَهُ، وَإِذَا عَلِمْتَ أَنَّ لَهُ حَاجَةً تُبَادِرَهُ إِلَى قَضَائِهَا، وَلاَ تُلْجِئَهُ إِلَى أَنْ يَسْأَلَكَهَا، وَلَكِنْ تُبَادِرُهُ مُبَادَرَةً، فَإِذَا فَعَلْتَ ذَلِكَ وَصَلْتَ وِلاَيَتَكَ بِوِلاَيَتِهِ وَوِلاَيَتَهُ بِوِلاَيَتِكَ.

guide, and mirror. The fifth right is that you must not eat your fill while he is hungry, quench your thirst while he is thirsty, and dress yourself while he is unclothed. The sixth right is that you must not have a servant while he does not have one—it is therefore obligatory upon you to send your servant to wash his clothes, cook food for him, and prepare his bed. The seventh right is that you must help him fulfill his oaths, accept when he invites you, visit his sick, present yourself in funeral ceremonies that relate to him, and take the initiative to resolve his needs. In this regard, you must not wait until he asks you to help him resolve his need; rather, you must be the first to take action. If you do all these things, then you will have bonded your friendship to his and his friendship to yours.[1]

Abstaining from Forbidden Acts

Many laws have been enacted by the Holy Legislator to command abstention from prohibited acts, such as:

1. It is impermissible to enter the houses of others before obtaining their permission. Furthermore, it is obligatory to inform the occupants of a house before entering it because the souls of Muslims, and their properties, chastity, and

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 8:544, S. 122, H. 7.

private affairs are inviolable.

`Abd al-Raḥmān ibn Abī-`Abdullāh has reported that he asked Imam al-Ṣādiq (‘a) for an explanation of Almighty Allah’s saying in the Holy Qur'ān:

O you who believe! Do not enter houses other than your own houses until you have asked permission and saluted their inmates. (24:27)

□ □ □ □ □ □ □ □ □ □ □ □ □ □

Imam al-Ṣādiq (‘a) answered:

Asking permission (in this verse) signifies making a sound with one’s shoes and giving the greeting.[1]

الإسْـــتِينَاسُ وَقْـــعُ النَّعْـــلِ وَالتَّسْلِيمُ.

When entering a house, it is required to sit where the owner of the house instructs the guest to sit.

Imam al-Ṣādiq (‘a) is reported to have quoted his father as saying:

When you enter the house of one of your brethren-in-faith, you should sit where the owner of the house tells you to sit because he knows the private places in his house more than a guest does.[2]

إِذَا دَخَلَ أَحَدُكُمْ عَلَى أَخِيهِ فِي رَحْلِهِ فَلْيَقْعُدْ حَيْثُ يَأْمُرُهُ صَاحِبُ الرَّحْلِ، فَإِنَّ صَاحِبَ الرَّحْلِ أَعْرَفُ بِعَوْرَةِ بَيْتِهِ مِنَ الدَّاخِلِ عَلَيْهِ.

2. Islam has forbidden cunning, envy, cheating, and betrayal. In this connection, Imam al-Riḍā (‘a) has reported on the authority of his fathers that the Holy Prophet (ṣ) said:

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 8:454, S. 50, H. 1.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 8:476, S. 78, H. 1.

مَـنْ كَـانَ مُـسْلماً فَـلاَ يَمْكُـرْ وَلاَ يَخْدَعْ، فَإِنّي سَمِعْتُ جَبْرَئيلَ يَقُـولُ: إِنَّ الْمَكْرَ وَالْخَديعَةَ فِي النَّارِ.

Whoever is a true Muslim, must not deceive or cheat others, for I have heard Archangel Gabriel say, “Deception and cheating lead to the Fire.”

لَـيْسَ مِنَّـا مَـنْ غَـشَّ مُـسْلماً، وَلَيْسَ مِنَّا مَنْ خَانَ مُسْلماً.

He does not belong to us who cheats a Muslim, and he does not belong to us who betrays a Muslim.

إِنَّ جَبْرَئيلَ الـرُّوحَ الأَمـينَ نَـزَلَ عَلَـيَّ مِنْ عِنْد رَبِّ الْعَالَمينَ فَقَالَ: يَا مُحَمَّد، عَلَيْكَ بِحُسْنِ الْخُلُقِ، فَإِنَّ سُوءَ الْخُلُـقِ ذَهَـبَ بِخَيْـرِ الـدُّنْيَا وَالآخـرَةِ. أَلاَ وَإِنَّ أَشْبَهَكُمْ بِي أَحْسَنُكُمْ خُلُقاً.

The Trustworthy Spirit, Gabriel, descended to me from the Lord of the Worlds and said to me, “O Muḥammad, adhere to good manners because bad manners take away the wealth of this world and the next.” Verily, the most similar of you to me is the most mannerly.[1]

Imam `Alī (‘a) is reported to have said:

لَوْلاَ أَنَّ الْمَكْرَ وَالْخَديعَـةَ فِـي النَّارِ لَكُنْتُ أَمْكَرَ النَّاسِ.

Were it not for the fact that cunning and deception lead to Hellfire, I would have been the most cunning of all people.[2]

3. Islam has forbidden telling lies in all of its forms and degrees and in all fields, especially in relations with others (except in a few situations, like peacemaking).

Imam al-Bāqir (‘a) is reported to have said:

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 8:570, S. 137, H. 1.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 8:571, S. 137, H. 4.

إِنَّ اللهَ عَزَّ وَجَلَّ جَعَلَ لِلشَّرِّ أَقْفَالاً وَجَعَلَ مَفَاتِيحَ تِلْكَ الأَقْفَالِ الشَّرَابَ، وَالْكَذِبُ شَرٌّ مِنَ الشَّرَابِ.

Verily, Almighty Allah has made locks for evils and made drinking intoxicants the master key of all evils. Nonetheless, telling lies is more horrible than drinking intoxicants.[1]

Imam `Alī (‘a) is reported to have said:

يَنْبَغِي لِلرَّجُلِ الْمُسْلِمِ أَنْ يَجْتَنِبَ مُؤَاخَاةَ الْكَذَّابِ، فَإِنَّهُ يَكْذِبُ حَتَّى يَجِيءَ بِالصِّدْقِ فَلاَ يُصَدَّقُ.

A Muslim individual is required to avoid association with liars, because liars are not believed even if they tell the truth.[2]

Imam al-Bāqir (‘a) is reported to have said:

كَانَ عَلِيُّ بْنُ الْحُسَيْنِ، عَلَيْهِ السَّلاَمُ، يَقُولُ لوِلْدِه: إِتَّقُوا الْكَذِبَ؛ الصَّغِيرَ مِنْهُ وَالْكَبِيرَ، فِي كُلِّ جِدّ وَهُزْل، فَإِنَّ الرَّجُلَ إِذَا كَذِبَ فِي الصَّغِيرِ إِجْتَرَأَ عَلَى الْكَبِيرِ. أَمَا عَلِمْتُمْ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِه قَالَ: مَا يَزَالُ الْعَبْدُ يَصْدُقُ حَتَّى يَكْتُبَهُ اللهُ صِدِّيقاً، وَمَا يَزَالُ الْعَبْدُ يَكْذِبُ حَتَّى يَكْتُبَهُ اللهُ كَذَّاباً.

`Alī ibn al-Ḥusayn (‘a) used to say to his sons, “Guard yourselves against telling lies, be they trivial or significant, serious or playful. If one lies about an insignificant matter, he will have the courage to lie in great things. Know that the Messenger of Allah (ṣ) has said: ‘Some servants (of Allah) keep on telling only the truth until they are recorded before Allah as being veracious forever. Other servants keep on telling untruths until they are recorded with Allah as liar forever.”[3]

Imam `Alī (‘a) is reported to have said:

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 8:573, S. 138, H. 3.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 8:573, S. 138, H. 6.
3- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 8:576, S. 140, H. 1.

لاَ يَصْلُحُ مِنَ الْكَذِبِ جِدٌّ وَلاَ هُزْلٌ، وَلاَ أَنْ يَعِدَ أَحَدُكُمْ صَبِيَّهُ ثُمَّ لاَ يَفِي لَهُ. إِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَالْفُجُورُ يَهْدِي إِلَى النَّارِ، وَمَا يَزَالُ أَحَدُكُمْ يَكْذِبُ حَتَّى يُقَالَ: كَذِبَ وَفَجُرَ. وَمَا يَزَالُ أَحَدُكُمْ يَكْذِبُ حَتَّى لاَ يَبْقَى مَوْضِعُ إِبْرَةٍ صِدْقٌ، فَيُسَمَّى عِنْدَ اللهِ كَذَّاباً.

It is improper to tell untruths whether seriously or jokingly and it is improper to promise your child something and then fail to keep your promise. Verily, telling lies leads to sinfulness and sinfulness leads to Hellfire. One may keep on telling lies continuously until he is known as a liar and perpetually sinful. One may keep on telling lies continuously until his heart becomes void of any space for honesty, be it as tiny as a needle's place, and then he is recorded with Almighty Allah as liar forever.[1]

4. Islam has warned against double-dealing and double-talk in social relations.

Imam al-Ṣādiq (‘a) is reported to have said:

مَنْ لَقِيَ الْمُسْلِمِينَ بِوَجْهَيْنِ وَلِسَانَيْنِ جَاءَ يَوْمَ الْقِيَامَةِ وَلَهُ لِسَانَانِ مِنْ نَارٍ.

Whoever deals with Muslims with two faces and two tongues, will come on the Day of Resurrection having two tongues of fire.[2]

Imam al-Bāqir (‘a) is reported to have said:

بِئْسَ الْعَبْدُ عَبْدٌ يَكُونُ ذَا وَجْهَيْنِ وَذَا لِسَانَيْنِ، يُطْرِي أَخَاهُ شَاهِداً وَيَأْكُلُهُ

Extremely wretched is the servant (of Allah) who has two faces and two tongues. He flatters his brother-in-faith in his presence but devours (i.e. backbites) him when he is absent. If

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 8:577, S. 140, H. 3.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 8:581, S. 143, H. 1.

غَائِبـاً. إِنْ أُعْطِـيَ حَـسَدَهُ، وَإِن ابْتُلِيَ خَذَلَهُ.

his brother-in-faith gets something good, he will envy him, but if he is afflicted with a problem, he will disappoint him.[1]

5. Islam has deemed forbidden cutting off one's relations with faithful believers, provoking their animosity, or intending evil to them.

Through various chains of authority, Imam al-Ṣādiq (‘a) is reported to have said:

إِذَا قَـالَ الرَّجُـلُ لأَخِيـهِ الْمُـؤْمِن: أُفّ، خَرَجَ مِنْ وِلاَيَتِه. وَإِذَا قَـالَ: أَنْتَ عَـدُوِّي، كَفَـرَ أَحَـدُهُمَا. وَلاَ يَقْبَـلُ اللهُ مِـنْ مُـؤْمِنٍ عَمَـلاً وَهُـوَ مُضْمِرٌ عَلَى أَخِيهِ الْمُؤْمِنِ سُوءاً.

If one says to one's brother-in-faith, “Ugh!” then their friendship is ruptured. If one says, “You are my enemy!” then one of them has abandoned faith. Almighty Allah will never accept any deed of a believer who intends evil to his brother-in-faith.[2]

6. Islam has warned against having bad opinions about faithful believers or accusing them of anything improper.

Imam al-Ṣādiq (‘a) is reported to have said:

إِذَا إِتَّهَـمَ الْمُـؤْمِنُ أَخَـاهُ إِنْمَـاثَ الإِيـمَانُ فِي قَلْبِهِ كَمَا يَنْمَـاثُ الْمِلْـحُ فِي الْمَاءِ.

If a believer accuses his brother-in-faith of something, his faith will dissolve from his heart in the same way salt dissolves in water.[3]

Imam al-Ṣādiq (‘a) is also reported to have quoted Imam `Alī (‘a) as saying:

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 8:582, S. 143, H. 2.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 8:611, S. 159, H. 2.
3- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 8:613, S. 161, H. 1.

ضَعْ أَمْرَ أَخيكَ عَلَى أَحْسَنه حَتَّى يَأْتيَكَ منْهُ مَا يَغْلبُكَ، وَلاَ تَظُنَّنَّ بكَلمَة خَرَجَتْ منْ أَخيكَ سُوءاً وَأَنْتَ تَجدُ لَهَا فِي الْخَيْرِ مَحْمَلاً.

Give the best probability to the deed of your brother-in-faith until you receive from him something that tears down the likelihood of good. Never deem evil any word that has been said by your brother-in-faith as long as you can find an acceptable excuse for it.[1]

1- Shaykh al-Kulaynī, *al-Kāfī* 2:362, H. 3; Shaykh al-Ṣadūq, *al-Amālī*, pp. 380, H. 483; `Allāmah al-Majlisī, *Biḥār al-Anwār* 75: 196, H. 11 as quoted from the previous reference books.

PASSIVITY AND CONTROL OVER EMOTIONS

Control over emotions and praiseworthy qualities

It is noticeable that whenever Islam discusses the topic of the praiseworthy qualities that man must enjoy or the characteristics due to which one can be a true faithful believer, it lays much stress on qualities appertaining to the psychological aspect—emotions and passivity.

In this regard, Imam al-Ṣādiq (‘a) is reported to have said:

يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَكُونَ فِيهِ ثَمَانِي خِصَالٍ: وَقُوراً عِنْدَ الْهَزَاهِزِ، صَبُوراً عِنْدَ الْبَلاَءِ، شَكُوراً عِنْدَ الرَّخَاءِ، قَانِعاً بِمَا رَزَقَهُ اللهُ، لاَ يَظْلِمُ الأَعْدَاءَ، وَلاَ يَتَحَامَلُ لِلأَصْدِقَاءِ، بَدَنُهُ مِنْهُ فِي تَعَبٍ وَالنَّاسُ مِنْهُ فِي رَاحَةٍ. إِنَّ الْعِلْمَ خَلِيلُ الْمُؤْمِنِ، وَالْحِلْمَ وَزِيرُهُ، وَالْعَقْلَ أَمِيرُ جُنُودِهِ، وَالرِّفْقَ أَخُوهُ، وَالْبِرَّ وَالِدُهُ.

A faithful believer is required to enjoy eight characteristics: he should be venerable in various situations, steadfast in misfortunes, thankful in luxury, satisfied with whatever sustenance Almighty Allah has determined for him; he should not oppress his enemies or overtax his associates, and he should tax his body and make people feel at ease because of him. Knowledge is the comrade of the faithful believer, clemency his supporter, patience the commander of his army, lenience his brother, and charity his father.[1]

The Holy Prophet (ṣ) is reported to have said:

ثَلاَثُ خِصَالٍ مَنْ كُنَّ فِيهِ إِسْتَكْمَلَ خِصَالَ الإِيمَانِ: إِذَا

The features of faithfulness are complete for those who enjoy three characteristics: if they are pleased, their pleasure does not lead them to

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:143, S. 4, H. 9.

رَضِيَ لَمْ يُدْخِلْهُ رِضَاهُ فِي بَاطِلٍ، وَإِذَا غَضِبَ لَمْ يُخْرِجْهُ الْغَضَبُ مِنَ الْحَقِّ، وَإِنْ قَدَرَ لَمْ يَتَعَاطَ مَا لَيْسَ لَهُ.

do wrong; if they are displeased, their displeasure does not cause them to relinquish that which is right; and if they have power over others, their power does not lead them to seize what is not theirs.[1]

Imam al-Ṣādiq (‘a) is reported to have quoted the Holy Prophet (ṣ) as saying:

أَلاَ أُخْبِرُكُمْ بِأَشْبَهِكُمْ بِي؟ أَحْسَنُكُمْ خُلُقاً، وَأَلْيَنُكُمْ كَنَفاً، وَأَبَرُّكُمْ بِقَرَابَتِهِ، وَأَشَدُّكُمْ حُبّاً لِإِخْوَانِهِ فِي دِينِهِ، وَأَصْبَرُكُمْ عَلَى الْحَقِّ، وَأَكْظَمُكُمْ لِلْغَيْظِ، وَأَحْسَنُكُمْ عَفْواً، وَأَشَدُّكُمْ مِنْ نَفْسِهِ إِنْصَافاً فِي الرِّضَا وَالْغَضَبِ.

May I introduce those who are the most closely related of all of you to me?....They are the most mannerly of all of you, the most tractable, the most pious to their relatives, the most affectionate to their brethren-in-faith, the most steadfast in accepting the truth, the most suppressive of their rage, the most forgiving, and the fairest whether he is satisfied or furious.[2]

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:148, S. 4, H. 20.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:148, S. 4, H. 28.

MODELS OF PRAISEWORTHY QUALITIES

Sedulity in Obedience to Almighty Allah and Steadfastness against Disobedience

Sedulity in obedience to Almighty Allah and steadfastness against disobedience to Him manifest themselves on the top of the list of praiseworthy qualities and righteous deeds.

According to an authentic tradition, Imam al-Ṣādiq (‘a) is reported to have said:

إِذَا كَانَ يَوْمُ الْقِيَامَةِ يَقُومُ عُنُقٌ مِنَ النَّاسِ فَيَأْتُونَ بَابَ الْجَنَّةِ، فَيُقَالُ: مَنْ أَنْتُمْ؟ فَيَقُولُونَ: نَحْنُ أَهْلُ الصَّبْرِ. فَيُقَالُ لَهُمْ: عَلاَمَ صَبَرْتُمْ؟ فَيَقُولُونَ: كُنَّا نَصْبِرُ عَلَى طَاعَةِ اللهِ، وَنَصْبِرُ عَنْ مَعَاصِي اللهِ. فَيَقُولُ اللهُ عَزَّ وَجَلَّ: صَدَقُوا. أَدْخِلُوهُمُ الْجَنَّةَ. وَهُوَ قَوْلُ اللهِ عَزَّ وَجَلَّ: □ □ □ □ □ □ □

On the Day of Resurrection, a group of people will stand up and come towards the gate of Paradise. When asked about their identity, they will answer, “We are the people of steadfastness.” “In what fields have you practiced steadfastness?” they will be asked. “We have been sedulous in obedience to Almighty Allah and steadfast against disobedience to Him,” they will answer. Then, Almighty Allah will say, “They are truthful. Allow them to enter Paradise.” This is the explanation of Almighty Allah’s saying, “Only the patient will be paid back their reward in full without measure. (39:10)”[1]

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:186, S. 19, H. 1.
In this very section of the reference book, there are many traditions implying the same idea. It is therefore advisable to refer to them.

Chastity

Qualities like chastity of appetite (i.e. abstinence from going after illegally acquired provisions), private parts (i.e. abstinence from unlawful sexual intercourse), and sight (i.e. abstinence from unlawful glances) have been classified as the best acts of worship.

Imam al-Bāqir (‘a) is reported to have said:

مَا عِبَادَةٌ أَفْضَلَ عِنْدَ اللهِ مِنْ عِفَّةِ بَطْنٍ وَفَرْجٍ.

There is no act of worship more favorable in the view of Almighty Allah than chastity of the appetite and private parts.[1]

Imam al-Bāqir (‘a) is also reported to have said:

كُلُّ عَيْنٍ بَاكِيَةٌ يَوْمَ الْقِيَامَةِ غَيْرُ ثَلاَثٍ: عَيْنٌ سَهِرَتْ فِي سَبِيلِ اللهِ، وَعَيْنٌ فَاضَتْ مِنْ خَشْيَةِ اللهِ، وَعَيْنٌ غَضَّتْ عَنْ مَحَارِمِ اللهِ.

All eyes will be weeping on the Day of Resurrection except for three eyes: an eye that spent a night sleeplessly for Allah’s sake, an eye that shed tears in fear of Allah, and an eye that was cast down in order not to gaze upon that which Allah has prohibited.[2]

Forbearance

The quality of forbearance, which can be defined as pardoning and closing one’s eyes to flaws of others in situations of rage although there is power to punish, is considered one of the conditions on which the acceptance of one’s devotional acts are contingent. In other words, one cannot be regarded as true worshipper unless one is characterized by forbearance, which is also the best support

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:197, S. 22, H. 1.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:200, S. 23, H. 1.

in one's social movement and relations with others.

Muḥammad ibn `Abdullāh has reported that he heard Imam al-Riḍā ('a) saying:

لاَ يَكُونُ الرَّجُلُ عَابِداً حَتَّى يَكُونَ حَلِيماً، وَإِنَّ الرَّجُلَ كَانَ إِذَا تَعَبَّدَ فِي بَنِي إِسْرَائِيلَ لَمْ يُعَدَّ عَابِداً حَتَّى يَصْمِتَ قَبْلَ ذَلِكَ عَشْرَ سِنِينَ.

Man cannot be a true worshipper unless he becomes forbearing. Among the Children of Israel, a man who devoted his entire life to worshipping Almighty Allah would not be considered a true worshipper unless he had stopped talking for ten years.[1]

Imam al-Bāqir ('a) is reported to have quoted Imam Zayn al-`Ābidīn ('a) as saying:

إِنَّهُ لَيُعْجِبُنِي الرَّجُلُ أَنْ يُدْرِكَهُ حِلْمُهُ عِنْدَ غَضَبِهِ.

I admire men who control themselves in situations of rage.[2]

Imam al-Ṣādiq ('a) is reported to have quoted the Holy Prophet (ṣ) as saying:

مَا أَعَزَّ اللهُ بِجَهْلٍ قَطُّ، وَلاَ أَذَلَّ بِحِلْمٍ قَطُّ.

Almighty Allah has never bestowed honor to anyone due to impatience and has never humiliated anyone because of forbearance.[3]

Clemency

Clemency, which signifies gentleness or mildness in the exercise of authority or power as the opposite of violence and coarseness, has been encouraged by Islam, because it

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:210, S. 26, H. 1.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:210, S. 26, H. 2.
3- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:211, S. 26, H. 7.

plays a significant role in the various fields of man's life.

Imam al-Ṣādiq (‘a) is reported to have quoted the Holy Prophet (ṣ) as saying:

الرِّفْقُ يُمْنٌ، وَالْخَرَقُ شُؤْمٌ.

Clemency is a blessing while harshness is an evil omen.[1]

Imam al-Bāqir (‘a) is reported to have quoted the Holy Prophet (ṣ) as saying:

إِنَّ الرِّفْقَ لَمْ يُوضَعْ عَلَى شَيْءٍ إِلاَّ زَانَهُ، وَلاَ نُزِعَ مِنْ شَيْءٍ إِلاَّ شَانَهُ.

Clemency is an embellishment for everything, and its lack, ruins everything.[2]

Hishām ibn Aḥmar has reported that when he engaged himself in a dispute with someone belonging to the other sect, Imam al-Riḍā (‘a) advised him saying:

إِرْفِقْ بِهِمْ، فَإِنْ كَفَرَ أَحَدُهُمْ فِي غَضَبِه، وَلاَ خَيْرَ فِي مَنْ كَانَ كُفْرُهُ فِي غَضَبِه.

Treat them with clemency, because the word of disbelief is in most cases said when one is enraged. Worthless is he who utters the word of disbelief when enraged.[3]

Modesty

Defined as decorum in manners and conduct, modesty elevates man and raises him to the highest rank. For this reason, Islam has added modesty to the list of righteous qualities.

Mu`āwiyah ibn `Ammār has reported that he heard Imam al-Ṣādiq (‘a) saying:

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:213, S. 27, H. 1.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:214, S. 27, H. 9.
3- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:214, S. 27, H. 12.

إِنَّ فِي السَّمَاءِ مَلَكَيْنِ مُوَكَّلَيْنِ بِالْعِبَادِ، فَمَنْ تَوَاضَعَ للهِ رَفَعَاهُ، وَمَنْ تَكَبَّرَ وَضَعَاهُ.

In the heavens, there are two angels commissioned by Almighty Allah to watch over His servants' conduct; therefore, they will raise him who behaves modestly for the sake of Almighty Allah, but they will put down him who acts arrogantly.[1]

In the sense of traditions, modesty is defined as follows:

(التَّوَاضُعُ) أَنْ تُعْطِيَ النَّاسَ مَا تُحِبُّ أَنْ تُعْطَاهُ.

Modesty is to give people whatever you wish to receive from them.[2]

(التَّوَاضُعُ) دَرَجَاتٌ، مِنْهَا أَنْ يَعْرِفَ الْمَرْءُ قَدْرَ نَفْسِهِ فَيُنْزِلُهَا مَنْزِلَتَهَا بِقَلْبٍ سَلِيمٍ، لاَ يُحِبُّ أَنْ يَأْتِيَ إِلَى أَحَدٍ إِلاَّ مِثْلَ مَا يُؤْتَى إِلَيْهِ. إِنْ رَأَى سَيِّئَةً دَرَأَهَا بِالْحَسَنَةِ. كَاظِمُ الْغَيْظِ، عَافٍ عَنِ النَّاسِ، وَاللهُ يُحِبُّ الْمُحْسِنِينَ.

Modesty is of different ranks one of which is that one should know the actual value of oneself and then place it where it should be with sound heart. Therefore, one should never like for others that which one does not like for oneself. If he receives an evil act, he must repel it with a kind act. He must also suppress his anger and forgive others, for Allah loves those who do good to others.[3]

(التَّوَاضُعُ) أَنْ يَرْضَى بِالْمَجْلِسِ دُونَ الْمَجْلِسِ، وَأَنْ يُسَلِّمَ عَلَى مَنْ يَلْقَى، وَأَنْ يَتْرُكَ الْمِرَاءَ وَإِنْ كَانَ مُحِقّاً، وَلاَ تُحِبَّ أَنْ تُحْمَدَ عَلَى التَّقْوَى.

Modesty is to content yourself to sit in a place less than your actual position, to greet whomever you meet, to avoid disputation even if you are right, and to dislike for yourself to be praised for your piety.[4]

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:215, S. 28, H. 1.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:215, S. 28, H. 5.
3- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:215, S. 28, H. 6.
4- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 12:108, S. 107, H. 4.

Imam al-Ṣādiq (‘a) is reported to have narrated the following:

Al-Najāshī, the Abyssinian king, summoned Ja`far ibn Abī-Ṭālib and his companions and they responded to his summon. When they visited him, they found him sitting on the bare ground wearing ragged clothes. Seeing this scene, Ja`far and his companions felt great pity for the king that the colors of their faces changed. When the king noticed their surprise, he said to them, “All praise is due to Allah Who has given victory to Muḥammad and delighted him. May I convey to you this glad news?” “Yes, king!” answered Ja`far, “You may.” The king then said, “A few minutes ago, one of my spies in your country came to me and informed me that Almighty Allah had given victory to His Prophet, Muḥammad, and annihilated his enemies. Moreover, some personalities had been taken as prisoners. The two armies met in a shrubby vale called Badr. I know this place very well, because I used to shepherd my master’s sheep there, who was a man from the tribe of Ḍamarah.”

Ja`far then asked the king, “Why are you sitting on the bare ground and wearing such ragged clothes?”

The king answered, “Within the revelations of Almighty Allah to Prophet Jesus, we read that one of His servants’ duties towards Him is that whenever Almighty Allah bestows a blessing to one of His servants, that servant must in return show his Lord a sort of modesty. Carrying out this duty, I am showing a sort of modesty because Almighty Allah has favored me with the blessing of giving victory to Muḥammad.”

When the Holy Prophet (ṣ) was informed about this incident, he said:

إِنَّ الصَّدَقَةَ تَزِيدُ صَاحِبَهَا كَثْرَةً، فَتَصَدَّقُوا يَرْحَمْكُمُ اللهُ، وَإِنَّ التَّوَاضُعَ يَزِيدُ صَاحِبَهُ رِفْعَةً، فَتَوَاضَعُوا يَرْفَعْكُمُ اللهُ، وَإِنَّ الْعَفْوَ يَزِيدُ صَاحِبَهُ عِزّاً، فَاعْفُوا يُعِزَّكُمُ اللهُ.

"Verily, almsgiving increases the wealth of its giver abundantly; therefore, give alms so that Almighty Allah will have mercy upon you. Likewise, modesty raises the modest persons' eminence; therefore, show modesty so that Almighty Allah will raise your eminence. Forgiveness increases the forgivers' dignity; therefore, forgive people so that Almighty Allah will confer dignity upon you."[1]

Mu`āwiyah ibn Wahab has reported that he heard Imam al-Ṣādiq (‘a) saying:

أُطْلُبُوا الْعِلْمَ وَتَزَيَّنُوا مَعَهُ بِالْحِلْمِ وَالْوَقَارِ، وَتَوَاضَعُوا لِمَنْ تُعَلِّمُونَهُ الْعِلْمَ، وَتَوَاضَعُوا لِمَنْ طَلَبْتُمْ مِنْهُ الْعِلْمَ، وَلاَ تَكُونُوا عُلَمَاءَ جَبَّارِينَ فَيَذْهَبَ بِاطِلُكُمْ بِحَقِّكُمْ.

Seek knowledge and adorn yourselves with forbearance and solemnity while you do so. Behave humbly towards those whom you teach and behave humbly towards those from whom you receive knowledge. Do not be domineering scholars; otherwise, your right things will be eliminated by your wrong behavior.[2]

Muḥammad ibn Sinān has reported the following from one of the Holy Imams (‘a):

Jesus, the son of Mary, peace be upon both of them, said to his disciples, "O assembly of Apostles! I have a request. Fulfill it for me." They said, "Your request is fulfilled, O Spirit of Allah!" Then he stood up and washed their feet. They said, "It would have been more proper for us to have done this, O Spirit of Allah!" Then he said:

1- Shaykh al-Kulaynī, *al-Kāfī* 2:121, H. 1.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:219, S. 30, H. 1.

إِنَّ أَحَقَّ النَّاسِ بِالْخِدْمَةِ الْعَالِمُ. إِنَّمَا تَوَاضَعْتُ هَكَذَا لِكَيْمَا تَتَوَاضَعُوا بَعْدِي فِي النَّاسِ كَتَوَاضُعِي لَكُمْ. بِالتَّوَاضُعِ تُعْمَرُ الْحِكْمَةُ لاَ بِالتَّكَبُّرِ، وَكَذَلِكَ فِي السَّهْلِ يَنْبُتُ الزَّرْعُ لاَ فِي الْجَبَلِ.

Verily, it is more fitting for one endued with knowledge to serve the people. Indeed, I humbled myself so that you may humble yourselves before the people after me, even as I have humbled myself among you... Wisdom increases with humility, not by pride, and likewise plants grow in only soft soil, not in stone.[1]

Imam al-Ṣādiq (‘a) is reported to have narrated the following:

One Thursday evening, the Holy Prophet (ṣ) broke his fasting at Qabā Mosque and asked for something to drink. Aws ibn Khawlā, one of the Anṣār, brought him a mixture of milk and honey. As soon as the Holy Prophet (ṣ) neared it to his mouth, he put it aside and said:

شَرَابَانِ يُكْتَفَى مِنْ أَحَدِهِمَا بِصَاحِبِهِ. لاَ أَشْرَبُهُ وَلاَ أُحَرِّمُهُ، وَلَكِنْ أَتَوَاضَعُ لله، فَإِنَّهُ مَنْ تَوَاضَعَ لله رَفَعَهُ اللهُ، وَمَنْ تَكَبَّرَ خَفَضَهُ اللهُ، وَمَنِ إِقْتَصَدَ فِي مَعِيشَتِهِ رَزَقَهُ اللهُ، وَمَنْ بَذَّرَ حَرَمَهُ اللهُ، وَمَنْ أَكْثَرَ ذِكْرَ الْمَوْتِ أَحَبَّهُ اللهُ.

This is a mixture of two drinks one of which complements the other. I neither drink it nor avoid drinking it; rather, I humble myself before Almighty Allah, because whoever humbles himself before Almighty Allah He will raise him. Whoever acts arrogantly, Almighty Allah will put him down. Likewise, whoever makes savings in his livelihood, Almighty Allah will provide him with abundant sustenance, but whoever squanders, Almighty Allah will deprive him of sustenance. Whoever mentions death too much, Almighty Allah will love him.[2]

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:219, S. 30, H. 2.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:219, S. 31, H. 1.

Good Intention and Sound Heart

Islam has enjoined to treat others with good intention and sound heart. These two traits can be achieved by founding one's social relations on the fact that Almighty Allah witnesses the outward and inward thoughts and feelings. In this connection, Imam `Alī ('a) is reported to have said:

مَنْ أَصْلَحَ مَا بَيْنَهُ وَبَيْنَ اللهِ أَصْلَحَ اللهُ مَا بَيْنَهُ وَبَيْنَ النَّاسِ، وَمَنْ أَصْلَحَ أَمْرَ آخِرَتِهِ أَصْلَحَ اللهُ لَهُ أَمْرَ دُنْيَاهُ، وَمَنْ كَانَ لَهُ مِنْ نَفْسِهِ وَاعِظٌ كَانَ عَلَيْهِ مِنَ اللهِ حَافِظٌ.

Whoever keeps in order his affairs with Allah (i.e. follows His orders sincerely), Allah will also put his affairs with men in order. Whoever arranges for his salvation, Allah will arrange his worldly affairs. Whoever preaches to himself, Allah will also protect him.[1]

1- *Nahj al-Balāghah*, *Sayings* No. 89.

CONTROL OVER EMOTIONS AND BLAMEWORTHY QUALITIES

The Holy Legislator has forbidden a set of psychological and emotional tendencies, and passivity in the field of social relations. Negative emotions arouse a pessimistic attitude towards man's social and spiritual progress Islam has seriously warned against them.

These blameworthy qualities are:

Love of Domination

Because the desire to dominate people is a psychological tendency that expresses itself through man's emotions and feelings, the Ahl al-Bayt (‘a) discouraged it, observing it in the corrupt chiefs of the Muslim community in that era. Holding a position of presidency has become a forbidden thing, in the view of some jurisprudents, if establishment of justice is not guaranteed, and there is the probability that it would lead to wronging the people or acting arrogantly—the two major serious effects of such positions.

Mu`ammar ibn Khālid has reported that Imam al-Riḍā (‘a) condemned someone because he was fond of domination. The Imam (‘a) commented,

مَا ذِئْبَانِ ضَارِيَانِ فِي غَنَمٍ قَدْ تَفَرَّقَ رِعَاؤُهَا بِأَضَرَّ فِي دِينِ الْمُسْلِمِ مِنَ الرِّئَاسَةِ.

The destruction caused by two ravenous wolves that attack a shepherdless herd does not injure the faith of a Muslim individual more than fondness for domination.[1]

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:279, S. 50, H. 1.

`Abdullāh ibn Maskān has reported that he heard Imam al-Ṣādiq (‘a) saying:

إِيَّاكُمْ وَهَؤُلاَءِ الرُّؤَسَاءَ الَّذِينَ يَتَرَأَّسُونَ، فَوَاللهِ مَا خُفِقَتِ النِّعَالُ خَلْفَ الرَّجُلِ إِلاَّ هَلَكَ وَأَهْلَكَ.

Beware of those chiefs who are fond of domination. By Allah: any man after whom shoes are stamped heavily[1] will certainly perish and send others to perdition.[2]

Imam al-Ṣādiq (‘a) is also reported, on the authority of his fathers, to have quoted the Holy Prophet (ṣ) as saying within the famous tradition of prohibitions (*ḥadīth al-manāhī*)

أَلاَ وَمَنْ تَوَلَّى عُرَافَةَ قَوْمٍ أَتَى يَوْمَ الْقِيَامَةِ وَيَدَاهُ مَغْلُولَتَانِ إِلَى عُنُقِهِ، فَإِنْ قَامَ فِيهِمْ بِأَمْرِ اللهِ أَطْلَقَهُ اللهُ، وَإِنْ كَانَ ظَالِماً هَوَى بِهِ فِي نَارِ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ.

Verily, whoever assumes the leadership of a people shall come on the Day of Resurrection with both hands tied behind his neck. If he has managed their affairs according to what Almighty Allah has commanded, he will be released by Him, but if he has been unjust to his people, Almighty Allah will throw him into Hellfire; an evil destination indeed![3]

Anger

The Holy Legislator and the Ahl al-Bayt (‘a) have warned against anger and its negative impact on social relations

1- This expression is a metonymy of flattering the leading personalities who are usually followed by a class of people who compete with each other in occupying the first line after them. [*Translator*]

2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:279, S. 50, H. 4.

3- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:282, S. 50, H. 14.

and self-perfection. They have then presented some methods of treatment that will cure this psychological state that affects man's relations with others.

Pointing out the bad effects of anger, the Holy Imams ('a) are reported to have said:

الْغَضَبُ يُفْسِدُ الإِيـمَانَ كَمَـا يُفْـسِدُ الْخَـلُّ الْعَسَلَ.

Anger spoils faith in the same way as vinegar does honey.[1]

الْغَضَبُ مِفْتَاحُ كُلِّ شَرٍّ.

Anger is the key to all evil.[2]

إِنَّمَـا الْمُـؤْمِنُ الَّـذِي إِذَا غَـضِبَ لَـمْ يُخْرِجْهُ غَضَبُهُ مِنْ حَقٍّ.

A true believer is exclusively one whose anger does not make him transgress the truth when enraged.[3]

مَنْ كَفَّ غَضَبَهُ عَنِ النَّاسِ كَفَّ اللهُ تَبَـارَكَ وَتَعَـالَى عَنْـهُ عَـذَابَ يَـوْمِ الْقِيَامَةِ.

Whoever restrains his rage from people, Allah the Blessed and Exalted, will restrain the torture of the Day of Resurrection from him.[4]

فَأَيُّمَا رَجُلٍ غَـضِبَ عَلَـى قَـوْمٍ وَهُـوَ قَائِمٌ فَلْيَجْلِسْ مِـنْ فَـوْرِه ذَلِـكَ، فَإِنَّـهُ يَـذْهَبُ عَنْـهُ رِجْـزُ الـشَّيْطَانِ. وَأَيُّمَـا رَجُلٍ غَضِبَ عَلَى ذِي رَحِـمٍ فَلْيَـدْنُ مِنْهُ فَلْيَمَـسَّهُ، فَـإِنَّ الـرَّحِمَ إِذَا مَـسَّتْ سَكَنَتْ.

Any man who is angry with another must immediately sit down if he is standing up. If he does so, the unhealthy frenzy of Satan will depart from him. One who is angry with one of his relatives must come close and touch him, because a blood relation calms down when touched.[5]

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:286, S. 53, H. 1.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:286, S. 53, H. 2.
3- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:286, S. 53, H. 3.
4- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:286, S. 53, H. 4.
5- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:286, S. 53, H. 6.

Shaykh al-Kulaynī has reported Mu`allā ibn Khunays to have quoted Imam al-Ṣādiq (‘a) as relating the following anecdote:

One day, a man asked the Holy Prophet (ṣ) to give him an all-inclusive advise. “Never be angry,” the Holy Prophet (ṣ) taught. Contenting himself with this advice, the man left for home. He found them standing in lines and arming themselves to fight against another people. After he had also armed himself to participate in that fighting, the man recalled the Holy Prophet’s advice not to be angry. He therefore threw his weapon away and walked towards the other party, saying: “Whatever wound or murder that was committed against you by my people, I will be responsible for it and I will pay its blood-money from my own fortune.” Noticing the chivalry of this man, the other party declared, “We renounce any right that is ours against your people, because we are worthier of being lenient than you are.” Thus, the two parties made up, their anger forgotten.[251]

Envy

Defined as the feeling of resentfulness or discontented longing for the removal of another person's better fortune, situation, or the like blessings that Almighty Allah has endued him with, envy is forbidden by the Holy Legislator.

Imam al-Ṣādiq (‘a) said:

إِنَّ الْحَسَدَ يَأْكُلُ الإِيمَانَ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ.

Verily, envy consumes one’s faith in the same way as fire consumes firewood.[252]

251- Shaykh al-Kulaynī, *al-Kāfī* 2:304, H. 11.
252- Shaykh al-Kulaynī, *al-Kāfī* 2:306, H. 2.

Imam al-Ṣādiq (‘a) is also reported to have quoted the Holy Prophet (ṣ) as saying:

Almighty Allah said to (Prophet) Moses, the son of `Imrān:

لاَ تَحْسدَنَّ النَّاسَ عَلَى مَا آتَيْتُهُمْ مِنْ فَضْلِي، وَلاَ تَمُدَّنَّ عَيْنَيْكَ إِلَى ذَلِكَ، وَلاَ تُتْبِعْهُ نَفْسَكَ، فَإِنَّ الْحَاسِدَ سَاخِطٌ لنعَمِي، صَادٌّ لقِسَمِيَ الَّذِي قَسَّمْتُ بَيْنَ عِبَادِي، وَمَنْ يَكُ كَذَلِكَ فَلَسْتُ مِنْهُ وَلَيْسَ مِنِّي.

Never envy people for whatever favor I have bestowed upon them. Never strain your eyes after that favor and never yearn for it. Verily, an envier is resentful of my boons and critical of My division (of favors) that I have decided for My servants. Whoever is characterized by envy, does not belong to Me, nor do I belong to him.[253]

It is worth mentioning that envy is different from the feeling of delight that man feels when he notices that Almighty Allah has endued some people with His favors. In this respect, Imam al-Ṣādiq (‘a) is reported to have said:

إِنَّ الْمُؤْمِنَ يَغْبِطُ وَلاَ يَحْسِدُ، وَالْمُنَافِقُ يَحْسِدُ وَلاَ يَغْبِطُ.

A true faithful believer feels glad but never envies, while a hypocrite envies and never feels glad (at seeing others being granted graces by God).[254]

Disdain and Fanaticism

The Holy Legislator has also warned against the agitation of familial fanaticism and being overcome by the feelings and emotions that it arouses. However, partisanship that is not absolutely condemned in Islam has been delimited by

253- Shaykh al-Kulaynī, *al-Kāfī* 2:307, H. 6.
254- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:293, S. 55, H. 7.

Imam Zayn al-`Ābidīn as follows:

أَنْ يَرَى الرَّجُلُ شِرَارَ قَوْمِهِ خَيْراً مِنْ خِيَارِ قَوْمٍ آخَرِينَ، وَلَيْسَ مِنَ الْعَصَبِيَّةِ أَنْ يُحِبَّ الرَّجُلُ قَوْمَهُ، وَلَكِنْ مِنَ الْعَصَبِيَّةِ أَنْ يُعِينَ قَوْمَهُ عَلَى الظُّلْمِ.

Familial fanaticism is, considering wicked members of one's own family to be better than righteous individuals of another family. To love the people of one's family is not considered fanaticism; however, to help them practice wrongdoing is.[255]

From this definition as well as the general concept of tribalism, we can conclude that tribalism stands for taking sides with a certain party and acting loyally towards some people although they are recognized as wrong.[256]

255- Shaykh al-Kulaynī, *al-Kāfī* 2:308, H. 7.

256- Confirming this meaning, Shaykh al-Kulaynī has reported that Imam `Alī ibn al-Ḥusayn (‘a) said,

> Every act of tribalism will not be allowed Paradise except the tribalism of Ḥamzah ibn `Abd al-Muṭṭalib who embraced Islam in rage for the Holy Prophet (ṣ), his nephew, after the famous incident of the camel's placenta being thrown on the Holy Prophet (ṣ).

See Shaykh al-Kulaynī, *al-Kāfī* 2:308, H. 5.

The incident involved is as follows:

Imam al-Ṣādiq (‘a) has reported that when the Holy Prophet (ṣ) was once in the Holy Mosque putting on new clothes, the polytheists threw on him a camel's placenta covering all his clothes with it. He became so furious that he went to his uncle, Abū-Ṭālib, and said, "O uncle! How do you regard me among you?" "Why are you asking this, my brother's son?" asked Abū-Ṭālib. The Holy Prophet (ṣ) narrated the whole story. Immediately, Abū-Ṭālib took his sword, called upon Ḥamzah, his brother, and ordered him, "Take this placenta and let us go to these people." The people of Quraysh were around the Ka`bah ⇨

Tribalism has something to do with justice and fair play, to emotions and feelings that Islam has ordered to control and restrain. Many traditions forbidding tribalism, have been reported from the Holy Imams (‘a).

Imam al-Ṣādiq (‘a) is authentically reported to have quoted the Holy Prophet (ṣ) as saying:

مَنْ تَعَصَّبَ أَوْ تُعُصِّبَ لَهُ فَقَدْ خَلَعَ رِبْقَ الإِيمَانِ مِنْ عُنُقِهِ.

Whoever takes sides with someone fanatically or is patronized on account of tribalism, has in fact taken off the loop of faith from his neck.[257]

Arrogance, self-conceit, and boasting

Islam has forbidden arrogance and conceit, and forbidden their demonstration while dealing with people.

Imam al-Bāqir (‘a), or Imam al-Ṣādiq (‘a), is authentically reported to have said:

لاَ يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنَ الْكِبَرِ.

He never enters Paradise that has any amount of arrogance in his heart, be it as insignificant as the weight of a grain of mustard.[258]

It has been also reported that the first act of disobedience to Almighty Allah was based on arrogance; that is the

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when Abū-Ṭālib, accompanying Ḥamzah and the Holy Prophet (ṣ), came to them. As they saw him, they knew for sure that he was extremely angry. Then, Abū-Ṭālib ordered Ḥamzah to throw that placenta on their upper lips, without missing any one of them. When Ḥamzah finished, Abū-Ṭālib turned his face to his nephew and said, “Thus do we regard you among us, son of my brother!” *See* Shaykh al-Kulaynī, *al-Kāfī* 1:449, H. 30.

257- Shaykh al-Kulaynī, *al-Kāfī* 2:308, H. 2.

258- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:306, S. 60, H. 1.

disobedience shown by Satan when he demurred through pride, and so became a disbeliever.[259]

Arrogance is defined as despising people and ridiculing the truth. According to some validly reported narrations, this kind of arrogance is the gravest.

`Abd al-A`lā ibn A`yun reported Imam al-Ṣādiq (‘a) to have quoted the Holy Prophet (ṣ) as saying

إِنَّ أَعْظَمَ الْكِبَرِ غَمْصُ الْخَلْقِ وَسَفَهُ الْحَقِّ.

The gravest kind of arrogance is to despise creatures and to ridicule the truth.

The reporter asked, “What is meant by despising creatures and ridiculing the truth?”

The Imam (‘a) explained,

يَجْهَلُ الْحَقَّ وَيَطْعَنُ عَلَى أَهْلِه. فَمَنْ فَعَلَ ذَلِكَ فَقَدْ نَازَعَ اللهَ عَزَّ وَجَلَّ رِدَاءَهُ.

It is to disregard the truth and look down on those who follow it. Whoever does so has in fact tried to divest Almighty Allah of His garment.[260]

Muḥammad ibn `Umar ibn Yazīd has reported that his father said to Imam al-Ṣādiq (‘a), “I usually eat the best quality of food, use the best perfumes, ride on the most comfortable animals, and make my servant follow me. Do such deeds include any sign of arrogance? If so, I will no longer do any of them.”

Imam al-Ṣādiq (‘a) nodded his head down and then said:

إِنَّمَا الْجَبَّارُ الْمَلْعُونُ مَنْ

The accursed people for their arrogance are only those who

259- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:308, S. 61, H. 2.
260- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:306, S. 60, H. 3.

غَمَصَ النَّاسَ وَجَهَّلَ الْحَقَّ. despise people and ridicule the truth.

The man said, "As for me, I do not ignore the truth. As for despising people, indeed, I do not know what this means!"

The Imam ('a) explained,

مَنْ حَقَّرَ النَّاسَ وَتَجَبَّرَ عَلَيْهِمْ فَذَلِكَ الْجَبَّارُ. He who disparages people and behaves tyrannically towards them is the true arrogant.[261]

As inferred from their traditions, the Ahl al-Bayt ('a) have explained the reason behind arrogant behavior to be feelings of imperfection and a senses of inferiority that the arrogant find in themselves.

Imam al-Ṣādiq ('a) said:

مَا مِنْ أَحَدٍ يَتِيهُ إِلاَّ لِذِلَّةٍ يَجِدُهَا فِي نَفْسِهِ. Any arrogant behavior is because of inferiority that the arrogant find in themselves.[262]

Similarly, the Imam ('a) is reported to have said:

مَا مِنْ رَجُلٍ تَكَبَّرَ أَوْ تَجَبَّرَ إِلاَّ لِذِلَّةٍ يَجِدُهَا فِي نَفْسِهِ. Any man who behaves arrogantly or tyrannically must feel a sense of inferiority within himself.[263]

As is confirmed in many traditions, stubbornness and refusal to respect others are examples of arrogance.

In a validly reported tradition, Ḥusayn ibn Abi'l-`Alā' has reported that he heard Imam al-Ṣādiq ('a) saying:

261- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 11:307, S. 60, H. 5.
262- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 11:303, S. 59, H. 2.
263- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 11:303, S. 59, H. 3.

الْكِبَرُ قَدْ يَكُونُ فِي شِرَارِ النَّاسِ مِنْ كُلِّ جِنْسٍ. وَالْكِبَرُ رِدَاءُ اللهِ، فَمَنْ نَازَعَ اللهَ رِدَاءَهُ لَمْ يَزِدْهُ إِلاَّ سِفالاً.

Arrogance can be found in evil people of various classes. Arrogance is the robe of Almighty Allah; therefore, whoever tries to divest Him of His robe, will increase in nothing but lowliness.

Proving his statement, the Imam (‘a) reported the following story:

One day, the Holy Prophet (ṣ) was in one of the public ways of Madīnah where a black woman was picking up dung. It was informed to make way for the Holy Prophet (ṣ), but she refused and said, “The way is too wide.” Some of the Holy Prophet’s companions tried to punish her, but the Holy Prophet (ṣ) said, “Leave her! She is a tyrant.”[1]

Greed, Lethargy, and Foolishness

The Holy Legislator has discommended another set of emotions and passions because their effects and results are negative and harmful to man’s social and personal progress. When such emotions are borne in mind, man becomes a captive of others, violates the rights of others, or isolates and detaches himself from society.

Greed is one of these emotions that bring about an ill behavioral consequence.

Imam al-Bāqir (‘a) said:

بِئْسَ الْعَبْدُ عَبْدٌ يَكُونُ لَهُ طَمَعٌ يَقُودُهُ. وَبِئْسَ الْعَبْدُ عَبْدٌ لَهُ رَغْبَةٌ تُذِلُّهُ.

Terribly evil is the slave (of God) who is steered by his greed. Terribly evil is the slave who is humiliated by his desire.[2]

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:303, S. 59, H. 4.
2- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:321, S. 67, H. 2.

Imam `Alī ibn al-Ḥusayn (‘a) has said:

رَأَيْتُ الْخَيْرَ كُلَّهُ قَدِ إجْتَمَعَ فِي قَطْعِ الطَّمَعِ عَمَّا فِي أَيْدِي النَّاسِ.

I have perceived that the entire good lies in cutting off one’s greed for what others possess.[1]

In its social aspect, lethargy is another discommended condition that results in violation of the others’ rights.

In his instruction to Imam `Alī (‘a), the Holy Prophet (ṣ) is reported to have said:

وَإِنْ كَسِلْتَ لَمْ تُؤَدِّ حَقّاً.

If you slacken, you will not be able to carry out any of your duties.[2]

The Holy Prophet (ṣ) is also reported to have said within a lengthy discourse,

لأَنَّهُ إِذَا كَسِلَ فَقَدْ ضَيَّعَ الْحُقُوقَ.

... if he is lethargic then he will have violated rights.[3]

In one of his addresses to his son, Imam al-Kāẓim (‘a) is reported to have said:

وَإِيَّاكَ وَالضَّجَرَ وَالْكَسَلَ؛ فَإِنَّهُمَا يَمْنَعَانِكَ حَظَّكَ مِنَ الدُّنْيَا وَالآخِرَةِ.

Beware of weariness and lethargy, because these two deprive you of your share from this worldly life and the Next Life.[4]

Foolishness and ignorance, defined as psychological and spiritual conditions due to which man goes against the social limits and rules of conduct in speech and discourse

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:321, S. 67, H. 3.
2- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:320, S. 66, H. 2.
3- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:320, S. 66, H. 3.
4- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:320, S. 66, H. 4.

with people in general, are among the discommended feelings. Also considered the best examples of misbehavior, foolishness and ignorance push individuals to say and act without deliberation or reasoning.

Imam al-Ṣādiq (‘a) is reported to have said:

إِنَّ السَّفَهَ خُلُقٌ لَئِيمٌ، يَسْتَطِيلُ عَلَى مَنْ هُوَ دُونَهُ وَيَخْضَعُ لِمَنْ هُوَ فَوْقَهُ.

Verily, foolishness is a mean trait. The foolish have the cheek to challenge those of a lower class and submit to those of an upper class.[1]

He (‘a) is also reported to have said:

لاَ تَسْفَهُوا، فَإِنَّ أَئِمَّتَكُمْ لَيْسُوا بِسُفَهَاءَ.

Do not be foolish, because your Imams are not such.[2]

According to another validly reported tradition, Imam al-Ṣādiq (‘a) is reported to have said:

إِنَّ أَبْغَضَ خَلْقِ اللهِ عَبْدٌ إِتَّقَى النَّاسُ لِسَانَهُ.

Verily, the most offensive creature of Almighty Allah is a sharp-tongued servant (of Him) whom people try to avoid due to his impudence.[3]

مَنْ كَافَأَ السَّفِيهَ بِالسَّفَهِ فَقَدْ رَضِيَ بِمَا أَتَى إِلَيْهِ، حَيْثُ إِحْتَذَى مِثَالَهُ.

Whoever repays the foolish with foolishness has in fact been satisfied with what he receives from the foolish, because he has imitated them.[4]

1- Shaykh al-Kulaynī, *al-Kāfī* 2:322, H. 1.
2- Shaykh al-Kulaynī, *al-Kāfī* 2:322, H. 2.
3- Shaykh al-Kulaynī, *al-Kāfī* 2:322, H. 4.
4- Shaykh al-Kulaynī, *al-Kāfī* 2:322, H. 3.

CONTROL OVER EMOTIONS AND ASSOCIATION WITH PEOPLE

The Holy Legislator and the Ahl al-Bayt (‘a) present some details to express the principle of controlling the emotions, which is a significant article in the Islamic concept of social relations.

Good Company

The leading entry is the observance of good company and establishment of good relations with one’s companions, friends, and other categories of people with whom one has to deal in social life.

Abu’l-Rabī` al-Shāmī has reported that he once visited Imam al-Ṣādiq (‘a) and found his house suffocated with people of various nationalities, among whom were people from Khurāsān, Syria, and other countries. He could not find any place to sit when Imam al-Ṣādiq (‘a), who was leaning on a pillow said:

يَا شِيعَةَ آلِ مُحَمَّد، إعْلَمُوا أَنَّهُ لَيْسَ مِنَّا مَنْ لَمْ يَمْلِكْ نَفْسَهُ عِنْدَ غَضَبِه، وَمَنْ لَمْ يُحْسِنْ صُحْبَةَ مَنْ صَحِبَهُ وَمخَالَقَةَ مَنْ خَالَقَهُ وَمُرَافَقَةَ مَنْ رَافَقَهُ وَمُجَاوَرَةَ مَنْ جَاوَرَهُ وَمُمَالَحَةَ مَنْ مَالَحَهُ.

O Followers of Muḥammad’s Household! Let everyone know! Whoever does not control himself in rage, not act kindly towards his companions, not behave courteously with those with whom he deals, not keep good company with those who accompany him, not act kindly towards his neighbors, and not behave warmly towards his partners in a meal, does not belong to us (i.e. the Ahl al-Bayt).[1]

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:402, H. 3.

Imam al-Bāqir (‘a) is reported to have said:

مَا يُعْبَأُ بِمَنْ سَلَكَ هَذَا الطَّرِيقَ إِذَا لَمْ يَكُنْ فِيهِ ثَلاَثُ خِصَالٍ: وَرَعٌ يَحْجِزُهُ عَنْ مَعَاصِي اللهِ، وَحِلْمٌ يَمْلِكُ بِهِ غَضَبَهُ، وَحُسْنُ الصُّحْبَةِ لِمَنْ صَحِبَهُ.

He who follows the path (of Shī`ism) will never be supported unless he acquires the following three qualities: (1) piety that precludes him from committing acts of disobedience to Almighty Allah, (2) forbearance with which he controls himself whenever he is enraged, and (2) good company with those who accompany him.[1]

The Ahl al-Bayt (‘a) have given some instructions, which actualize good company, if obeyed. Imam al-Ṣādiq (‘a) is reported to have said:

لَيْسَ مِنَ الْمُرُوءَةِ أَنْ يُحَدِّثَ الرَّجُلُ بِمَا يَلْقَى فِي السَّفَرِ مِنْ خَيْرٍ أَوْ شَرٍّ.

It is unmanly to divulge what you have faced in your journeys, whether good or bad.[2]

The Holy Imams (‘a) have also instructed their followers to ask about the conditions of their companions after they leave each other.

Al-Mufaḍḍal ibn `Umar has reported that he visited Imam al-Ṣādiq (‘a) after coming back from a journey. “Who accompanied you in your journey?” the Imam asked.

“One of my brethren-in-faith did,” answered al-Mufaḍḍal.

“How is he now?” asked the Imam.

“I do not know anything about him since we returned home,” answered al-Mufaḍḍal.

The Imam (‘a) then said:

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:402, H. 4.

2- Khālid al-Barqī, *al-Maḥāsin* 2:103; Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:402, H. 6.

أَمَـا عَلِمْـتَ أَنَّ مَـنْ صَـحِبَ مُؤْمِناً أَرْبَعِينَ خُطْوَةً سَأَلَهُ اللهُ عَنْهُ يَوْمَ الْقِيَامَةِ؟

You should have known that whoever accompanies a faithful believer for forty steps will be asked about him by Almighty Allah on the Day of Resurrection.[1]

It is highly recommended to ask the person with whom you sit about his name, surname, lineage, and conditions, yet without being curious or causing him embarrassment. Traditions have discommended not asking about these things.

The following tradition that is reported by Imam `Alī ibn al-Ḥusayn (‘a) from the Holy Prophet (ṣ) shows some examples of good company: One day, the Holy Prophet (ṣ) asked his companions,

تَدْرُونَ مَا الْعَجْزُ؟ أَنْ يَبْدُرَ أَحَدُكُمْ بِطَعَامٍ يَصْنَعُهُ لِصَاحِبِهِ فَيُخْلِفُهُ وَلاَ يَأْتِيهِ، وَالثَّانِيَةُ أَنْ يَصْحَبَ الرَّجُلُ مِنْكُمُ الرَّجُلَ أَوْ يُجَالِسَهُ يُحِبُّ أَنْ يَعْلَمَ مَنْ هُوَ وَمِنْ أَيْنَ هُوَ، فَيُفَارِقُهُ قَبْلَ أَنْ يَعْلَمَ ذَلِكَ، وَالثَّالِثَةُ أَمْرُ النِّسَاءِ؛ يَدْنُو أَحَدُكُمْ مِنْ أَهْلِهِ فَيَقْضِي حَاجَتَهُ وَهِيَ لَمْ تَقْضِ حَاجَتَهَا... يَتَحَرَّشُ وَيَمْكُثُ حَتَّى يَأْتِيَ ذَلِكَ مِنْهُمَا جَمِيعاً.

Do know what incompetence is? Incompetence appears in three situations. (1) When one of you does not go to a companion’s home who has invited you and prepared a meal for you. (2) When one of you accompanies or sits with someone but leaves him before knowing who your companion is and where he is from. (3) When one of you approaches his wife and takes the pleasure he wants from her without making sure she also took pleasure from him. You must make proper advances towards your wife and prolong the process of intercourse until you both take pleasure.[2]

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:403, H. 8.
2- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:500, H. 1.

According to another tradition, these three acts are also a sign of alienation.

Imam al-Bāqir (‘a) has quoted his grandfather, the Holy Prophet (ṣ), as saying:

ثَلاَثَةٌ مِنَ الْجَفَاءِ: أَنْ يَصْحَبَ الرَّجُلُ الرَّجُلَ فَلاَ يَسْأَلُهُ عَنِ إِسْمِه وَكُنْيَتِه، وَأَنْ يُدْعَى الرَّجُلُ إِلَى طَعَامٍ فَلاَ يُجِيبُ، أَوْ يُجِيبُ فَلاَ يَأْكُلُ، وَمُوَاقَعَةُ الرَّجُلِ أَهْلَهُ قَبْلَ الْمُلاَعَبَةِ.

Three acts fall under alienation: (1) to accompany someone without asking him about his name and surname, (2) to reject an invitation to a banquet or to respond but refuse to eat, and (3) to copulate with the wife before courting her.[1]

According to a third tradition, Imam al-Ṣādiq (‘a) has quoted the Holy Prophet (ṣ) as saying that to ask one’s companion about his name and identity is an obligatory duty and a sign of true fraternity:

إِذَا أَحَبَّ أَحَدُكُمْ أَخَاهُ الْمُسْلِمَ فَلْيَسْأَلْهُ عَنِ اسْمِه وَاسْمِ أَبِيه وَاسْمِ قَبِيلَتِه وَعَشِيرَتِه، فَإِنَّ مِنْ حَقِّه الْوَاجِب وَصِدْق الإِخَاء أَنْ يَسْأَلَهُ عَنْ ذَلِكَ، وَإِلاَّ فَإِنَّهَا مَعْرِفَةُ حُمْقٍ.

If one of you loves his Muslim brother, he must ask him about his name, his father’s name, and his tribe’s name, because this is one of the duties towards one’s brother-in-faith and one of the features of true brotherhood. If you do it not, it will be an association of idiocy.[2]

Laughter and Joking

In his social life, man may come upon laughter-stimulating

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:501, H. 4.
2- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:501, S. 1, H. 3.

situations due to joking or exciting scenes. Such being the case, man is required to restrain the emotions aroused by such situations and avoid loud bursts of laughter. In this connection, Imam al-Ṣādiq (‘a) is reported through a valid chain of authority to have said:

الْقَهْقَهَةُ مِنَ الشَّيْطَانِ. — The source of guffaw is Satan.[1]

ضَحِكُ الْمُؤْمِنِ تَبَسُّمٌ. — The laughter of the faithful believers is the smile.[2]

Imam al-Bāqir (‘a) is reported to have said:

إِذَا قَهْقَهْتَ فَقُلْ حِينَ تَفْرُغُ: اللَّهُمَّ لاَ تَمْقُتْنِي. — When you guffaw, you may say thereafter, “O Allah, (please) do not detest me.”[3]

Expressions of laughter must also be restrained with respect to reason for laughter. Hence, Imam al-Ṣādiq (‘a) is reported to have said:

إِنَّ مِنَ الْجَهْلِ الضَّحِكَ مِنْ غَيْرِ عَجَبٍ. — It is inane to laugh for no incentive (to laugh).[4]

The Holy Imams (‘a) have called for repressing laughter and joking, because these two lead to negative social effects not to mention their negative personal effects.

According to a validly reported tradition, Imam al-Ṣādiq (‘a) has said:

إِيَّاكُمْ وَالْمِزَاحَ فَإِنَّهُ يَذْهَبُ بِمَاءِ الْوَجْهِ. — Beware of joking, because it removes self-respect.

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:479, H. 1.
2- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:479, H. 3.
3- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:403, H. 3.
4- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:479, S. 82, H. 1.

كَثْرَةُ الضَّحِكِ تُمِيتُ الْقَلْبَ. Over-laughter deadens the heart.

كَثْرَةُ الضَّحِكِ تَمِيثُ الدِّينَ كَمَا يَمِيثُ الْمَاءُ الْمِلْحَ. Over-laughter melts faith in the same way as water melts salt.[285]

Imam `Alī the Commander of the Faithful (‘a) is reported to have said:

إِيَّاكَ وَالْمِزَاحَ فَإِنَّهُ يَجُرُّ السَّخِيمَةَ وَيُورِثُ الضَّغِينَةَ، وَهُوَ السَّبُّ الأَصْغَرُ. Beware of poking fun at each other, because it begets rancor and reflects on spite. It is also the minor revilement.[286]

Imam al-Ṣādiq (‘a) is reported to have said:

لاَ تُمَازِحْ فَيُجْتَرَأُ عَلَيْكَ. Do not jest with others; lest, they encroach upon you.[287]

Decorum and Unconstraint in Confidence

Islam teaches abidance of decorum in friendship and association and constraint in conduct while expressing emotions of affection and love. Trusting someone, loving or hating must depend upon logic and observation of the special qualities necessary in a true associate or friend. These instructions do not violate the other instructions of learning about people in general and openness in social relations.

According to a validly reported tradition, Imam al-Kāẓim (‘a) has said:

285- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:480-481, H. 1, 2.
286- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:482, H. 9.
287- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:482, H. 11.

لاَ تُـذْهِبِ الْحـشْمَةَ بَيْنَـكَ وَبَيْنَ أَخِيكَ؛ أَبْقِ مِنْهَـا فَـإِنَّ ذَهَابَهَا ذَهَابُ الْحَيَاءِ.

Do not thrust out decorum between your friend and you; rather, keep some of it, because absence of decorum leads to absence of diffidence.[288]

About the exegesis of this holy verse: "*And you commit evil deeds in your assemblies*. 29:29", Ibn `Abbās and Imam al-Riḍā (‘a) are reported to have said that these people, who were the people of Sodom and whose Prophet was Lot, used to compete in farting in their assemblies without any decorum or diffidence.[289]

About trusting others blindly, Imam al-Ṣādiq (‘a) is reported to have said:

لاَ تَثِقْ بِأَخِيكَ كُلَّ الثِّقَةِ، فَإِنَّ صَرْعَةَ الإِسْتِرْسَالِ لَنْ تُقَالَ.

Do not put absolute trust in your friend, because the blow of absolute confidence is incurable.[290]

Imam `Alī (‘a) is reported to have said:

أَحْبِبْ حَبِيبَكَ هُوناً مَـا فَعَسَى أَنْ يَكُونَ بَغِيضَكَ يَوْمـاً مَـا، وَأَبْغِـضْ بَغِيضَكَ هُوناً مَا فَعَسَى أَنْ يَكُـوَنَ حَبِيبَكَ يَوْماً مَا.

Love your friend up to a limit, for it is possible that he turns into your enemy someday, and hate your enemy up to a limit, for it is possible that he turns into your friend someday.[291]

Previously in this book, we have come upon the conditions

288- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:501, H. 2.
289- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:503, H. 8 as quoted from *Majma` al-Bayān*, a reference book of exegesis of the Holy Qur'ān by al-Ṭabrisī.
290- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:501, H. 1.
291- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:502, H. 7.

and qualities required for choosing friends and associates. These conditions and qualities are actually regarded as criteria of confidence and reliance.

Disapproval of Contention and Disputation

Another feature of the required control over emotion is to avoid being drifted by feelings of avenging oneself on others in discourses and discussions, because this will eventually turn into contention and disputations against which the Holy Legislator has warned.

According to a validly reported tradition, Imam al-Ṣādiq (‘a) has quoted Imam `Alī (‘a) as saying:

إِيَّاكُمْ وَالْمِرَاءَ وَالْخُصُومَةَ فَإِنَّهُمَا يُمْرِضَانِ الْقُلُوبَ عَلَى الإِخْوَانِ وَيَنْبُتُ عَلَيْهِمَا النِّفَاقُ.

Beware of engaging yourselves in contention and disputation, because these two matters sicken your hearts towards your friends and act as fertile sources of hypocrisy.[292]

Holding the Tongue and Saying Nothing but the Truth

Another feature of control over emotions that is highly recommended by the Ahl al-Bayt (‘a) is to ***control the desire to speak by imposing precise supervision over it.*** Strict warning has been issued on the unrestricted use of the tongue by the Holy Legislator Who knows about the damages caused by a slip of the tongue, especially in the field of social relations.

Imam al-Ṣādiq (‘a) has reported that Luqmān the wise said to his son,

292- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:567, S. 135, H. 1.

يَا بُنَيَّ، إِنْ كُنْتَ زَعَمْتَ أَنَّ الْكَلاَمَ مِنْ فِضَّةٍ فَإِنَّ السُّكُوتَ مِنْ ذَهَبٍ.

O son, if you claim that speech is silver then silence must be gold.[293]

This pithy saying has become a proverb expressing the importance of keeping silent.

According to a validly reported tradition, Imam al-Riḍā (‘a) has said:

مِنْ عَلاَمَاتِ الْفِقْهِ الْعِلْمُ وَالْحِلْمُ وَالصَّمْتُ؛ إِنَّ الصَّمْتَ بَابٌ مِنْ أَبْوَابِ الْحِكْمَةِ. إِنَّ الصَّمْتَ يُكْسِبُ الْمَحَبَّةَ. إِنَّهُ دَلِيلٌ عَلَى كُلِّ خَيْرٍ.

Knowledge, forbearance, and keeping silent are signs of sagacity. Indeed, silence is one of the doors to wisdom. Indeed, silence yields affection. Indeed, silence is the guide to every item of decency.[294]

Imam al-Ṣādiq (‘a) is reported to have narrated the following account:

The Holy Prophet (ṣ) said to someone who had visited him, “May I guide you to a matter that will make you enter Paradise if you do it?”

“Yes, you may,” said the man.

“Give others from that with which you are endued by Almighty Allah,” instructed the Holy Prophet (ṣ).

“What if I am needier than the one to whom I should give?” asked the man.

“You may then support the oppressed,” instructed the Holy Prophet (ṣ).

“What if I am too weak to support them?” asked the man.

293- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:528, H. 5.
294- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:527, H. 1.

"You may then give proper advice to the clumsy," instructed the Holy Prophet (ṣ).

"What if I am clumsier than they are?" asked the man.

"Then," the Holy Prophet (ṣ) instructed, "You must control your tongue except from saying good things. Does it not please you to have one of these qualities, one of which draws you towards Paradise?"[295]

On the other hand, the Holy Imams (ʻa) have highlighted the significance of speech when it becomes necessary to say something or when good results are expected.

Imam al-Ṣādiq (ʻa) is reported to have said:

كَلاَمٌ فِي حَقٍّ خَيْرٌ مِنْ سُكُوتٍ عَلَى بَاطِلٍ.

To speak the truth is better than keeping silent in the face of the wrong.[296]

Imam `Alī ibn al-Ḥusayn (ʻa) is reported to have said:

الْقَوْلُ الْحَسَنُ يُثْرِي الْمَالَ، وَيُنْمِي الرِّزْقَ، وَيُنْسِئُ فِي الأَجَلِ، وَيُحَبِّبُ إِلَى الأَهْلِ، وَيُدْخِلُ الْجَنَّةَ.

Pleasing talk increases wealth, promotes sustenance, postpones the death term, endears to family members, and leads to Paradise.[297]

Demonstrating the accurate balance between speech and silence, the Holy Prophet (ṣ) is reported to have said to Abū-Dharr,

يَا أَبَا ذَرٍّ، الذَّاكِرُ فِي الْغَافِلِينَ كَالْمُقَاتِلِ فِي الْفَارِّينَ فِي سَبِيلِ

O Abū-Dharr, he who mentions Almighty Allah among the unmindful is just like a warrior for the sake of Almighty Allah

295- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:527, H. 4.
296- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:529, H. 10.
297- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:530, H. 16.

الله. يَـا أَبَـا ذَرّ، الْجَلِـيسُ الـصَّالِحُ خَيْرٌ مِـنَ الْوَحْـدَة، وَالْوَحْـدَةُ خَيْـرٌ مِنْ جَلِيسِ الـسُّوءِ، وَإِمْـلاَءُ الْخَيْـرِ خَيْـرٌ مِـنَ الـسُّكُوت، وَالـسُّكُوتُ خَيْـرٌ مِـنْ إِمْـلاَءِ الـشَّرِّ. يَـا أَبَـا ذَرّ، أُتْرُكْ فُضُولَ الْكَلاَمِ، وَحَسْبُكَ مِنَ الْكَلاَمِ مَا تَبْلُغُ بِـهِ حَاجَتَـكَ. يَـا أَبَـا ذَرّ، كَفَى بِالْمَرْءِ كَذِباً أَنْ يُحَـدِّثَ بِكُلِّ مَا سَمِعَ. يَا أَبَا ذَرّ، إِنَّهُ مَـا مِـنْ شَـيْءٍ أَحَـقُّ بِطُـولِ الـسِّجْنِ مِـنَ اللِّسَان. يَا أَبَا ذَرّ، إِنَّ اللهَ عِنْدَ لِـسَانِ كُلِّ قَائِلٍ، فَلْيَتَّقِ اللهَ امْرُؤٌ وَلْيَعْلَمْ مَا يَقُولُ.

among absconders. O Abū-Dharr, to sit with a righteous person is better than sitting alone, but to sit alone is better than sitting with a wicked person. Likewise, to speak wisely is better than keeping silent, but to keep silent is better than saying evil things. O Abū-Dharr, forsake verbosity and use the fewest words to express your view. O Abū-Dharr, the least thing due to which one is described as liar is to narrate whatever he hears. O Abū-Dharr, nothing needs to be detained for as long as possible, than the tongue. O Abū-Dharr, Almighty Allah is present at the tongue of every one who articulates; therefore, one must fear Almighty Allah and know what he says.[1]

Imam al-Ṣādiq (‘a) is reported to have said to a man who had spoken too much,

أَيُّهَا الرَّجُلُ، تَحْتَقِرُ الْكَـلاَمَ وَتَسْتَـصْغِرُهُ! إِنَّ اللهَ لَمْ يَبْعَثْ رُسُلَهُ حَيْثُ بَعَثَهَا وَمَعَهَـا فِضَّةٌ وَلاَ ذَهَـبٌ، وَلَكِـنْ بَعَثَهَـا بِـالْكَلاَمِ، وَإِنَّمَا عَرَّفَ اللهُ نَفْسَهُ إِلَى خَلْقِهِ بِـالْكَلاَمِ وَالدِّلاَلاَتِ عَلَيْهِ وَالأَعْلاَمِ.

O man, you are humiliating and belittling speech. When He sent His messengers, Almighty Allah did not send them to distribute gold and silver; rather, He sent them with speech. He has also introduced Himself to His creatures through words, indications of Him, and signs.[2]

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:531, H. 1.

2- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:533, H. 5. Refer also to ⇨

Suppression of Rage and Steadfastness against Envy

In the same field of control over emotions, the Ahl al-Bayt (‘a) have taught their followers to suppress their feelings when they are enraged, or have the desire to defend and avenge themselves upon those who maltreat them, especially when they are right or wronged. In such situations, it becomes necessary to employ one’s reason, good sense, and willpower to overcome such surging feelings and sweeping passion.

Imam al-Ṣādiq (‘a) is reported through a valid chain of authority to have said:

نِعْمَ الْجُرْعَةُ الْغَيْظُ لِمَنْ صَبَرَ عَلَيْهَا، فَإِنَّ عَظِيمَ الأَجْرِ لَمِنْ عَظِيمِ الْبَلاَءِ. وَمَا أَحَبَّ اللهُ قَوْماً إِلاَّ ابْتَلاَهُمْ.

The best of gulps is anger that is swallowed despite being unbearable, for the size of reward is always proportionate to the size of misfortune. Almighty Allah has never loved a people but that He tries them with afflictions.[1]

Through a valid chain of authority, Imam al-Ṣādiq (‘a) is also reported to have said that Imam `Alī ibn al-Ḥusayn (‘a) used to say,

مَا أُحِبُّ أَنَّ لِي بِذُلِّ نَفْسِي حُمُرَ النَّعَمِ، وَمَا تَجَرَّعْتُ جُرْعَةً أَحَبَّ إِلَيَّ مِنْ جُرْعَةِ لاَ أُكَافِئُ بِهَا صَاحِبَهَا.

I do not prefer having the best kind of camels as recompense for exposing myself to humiliation. I have never swallowed anything dearer to me than a gulp which I do not requite.[2]

Counting the qualities that should be enjoyed by His

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to Sections 117-120 of vol. 8 where you can find tens of narrations indicating the same topic.

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:523, H. 1.

2- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:523, H. 2.

righteous servants, Almighty Allah says (in the Holy Qur'ān),

...Those who restrain their anger and pardon men. Allah loves the doers of good to others. 3:134

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In his instructive direction to Imam `Alī (‘a), the Holy Prophet (ṣ) is reported to have said:

يَا عَلِيُّ، أُوصِيكَ بوَصِيَّة فَاحْفَظْهَا، فَلاَ تَزَالُ بِخَيْرٍ مَا حَفِظْتَ وَصِيَّتِي. يَا عَلِيُّ، مَنْ كَظَمَ غَيْظاً وَهُوَ يَقْدِرُ عَلَى إِمْضَائِه أَعْقَبَهُ أَمْناً وَإِيـمَاناً يَجِدُ طَعْمَهُ.

O `Alī, I will convey to you a commandment that you should retain. You will keep yourself in goodness as long as you follow my commandment. O `Alī, for those who suppress their anger while they are able to punish, Almighty Allah will endow them with security and satisfying faith on the Day of Resurrection.[1]

Falling under the same topic, the Holy Imams (‘a) have advised their followers to act patiently towards the envious, who irritate people and stimulate various emotions and feelings through their weird behavior. This sort of tribulation has been one of the harshest social ordeals the faithful believers have to bear patiently.

Through a valid chain of authority, Imam al-Ṣādiq (‘a) is reported to have said:

إِصْبِرْ عَلَى أَعْدَاءِ النِّعَمِ، فَإِنَّكَ لَنْ تُكَافِئَ مَنْ عَصَى اللهَ فِيـكَ

Act steadfastly against those envious of blessings. You cannot award those who have disobeyed Almighty Allah in your capacity with

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:524, H. 11.

any reward better than obeying Him in the way you treat them.[303]

بِأَفْضَلَ مِنْ أَنْ تُطِيعَ اللهَ فِيهِ.

Imam al-Ṣādiq (‘a) is also reported through a valid chain of authority to have quoted the Holy Prophet (ṣ) as saying:

Almighty Allah has already taken a promise from the faithful believers that they should patiently bear four tribulations; the first and harshest of which is the tribulation of a believer who follows his same faith but envies him, a hypocrite who traces his footsteps, a devil that seduces him, or an infidel who believes that he must fight him. After all this, how can we find many faithful believers?[304]

إِنَّ اللهَ أَخَذَ مِيثَاقَ الْمُؤْمِنِ عَلَى بَلاَيَا أَرْبَعٍ، أَشَدُّهَا عَلَيْهِ مُؤْمِنٌ يَقُولُ بِقَوْلِهِ يَحْسِدُهُ، أَوْ مُنَافِقٌ يَقْفُو أَثَرَهُ، أَوْ شَيْطَانٌ يَغْوِيهِ، أَوْ كَافِرٌ يَرَى جِهَادَهُ، فَمَا بَقَاءُ الْمُؤْمِنِ بَعْدَ هَذَا؟

303- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:526, H. 1.
304- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:526, H. 2.
The last statement of the tradition means, “Because of all these tribulations, the true faithful believers are hardly any.” [*Translator*]

JUSTICE AND FAIR PLAY

As has been previously clarified, justice and fair play is founded on the conception that justice is obligatory and injustice is forbidden. The most evident application of justice in social relations is fair play, which means that one must treat all people with justice and fairness even if it be against one's own interest.

Injustice Forbidden

Injustice is forbidden not only in personal practice; rather, man is required to refuse all elements of injustice. This situation can be embodied in the following issues:

Restoration of Violations

One who has wronged another, by seizing his property or violating one of his rights, and he then feels sorry and stops doing wrong is required to restore the rights that he has violated. This act is called restoration of violations.

In this respect, Imam al-Bāqir (‘a) is reported to have said:

الظُّلْمُ ثَلاَثَةٌ: ظُلْمٌ يَغْفِرُهُ اللهُ، وَظُلْمٌ لاَ يَغْفِرُهُ اللهُ، وَظُلْمٌ لاَ يَدَعُهُ اللهُ. فَأَمَّا الظُّلْمُ الَّذي لاَ يَغْفِرُهُ فَالشِّرْكُ. وَأَمَّا الظُّلْمُ الَّذي يَغْفِرُهُ فَظُلْمُ الرَّجُلِ نَفْسَهُ فِي مَا بَيْنَهُ وَبَيْنَ اللهِ. وَأَمَّا الظُّلْمُ الَّذي لاَ يَدَعُهُ فَالْمُدَايَنَةُ بَيْنَ الْعِبَادِ.

Wronging is of three categories; a category Allah will not forgive, another Allah will forgive, and a third Allah will not overlook. The category that Allah will not forgive is to worship other deities beside Almighty Allah. The category that Allah will forgive is the wronging that one commits against himself secretly. The third category that Allah will not overlook is His servants wronging each other.[1]

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 11:342, H. 1.

Wahab ibn `Abd-Rabbih and `Ubaydullāh al-Ṭawīl have reported that an old man from the tribe of Nakha` said to Imam al-Bāqir (‘a), “I have been a governor since the time of al-Ḥajjāj up to now. Will my repentance be accepted now?”

The Imam (‘a) did not answer. The man repeated the same question, but this time the Imam (‘a) answered,

لاَ، حَتَّى تُؤَدِّيَ إِلَى كُلِّ ذِي حَقٍّ حَقَّهُ.

No. It will not be accepted until you restore all the rights that you have violated.[1]

Abū-Baṣīr has reported that he heard Imam al-Ṣādiq (‘a) saying:

مَنْ أَكَلَ مِنْ مَالِ أَخِيهِ ظُلْماً وَلَمْ يَرُدَّهُ إِلَيْهِ، أَكَلَ جَذْوَةً مِنَ النَّارِ يَوْمَ الْقِيَامَةِ.

Whoever devours any amount of his brother-in-faith’s property unlawfully, intending not to restore it, will consume a firebrand on the Day of Resurrection.[2]

One who has committed a moral wrongdoing against anyone—such as backbiting, disgracing, defaming, or any kind of moral violation and aggression—is religiously required to seek forgiveness from these people after repenting before Almighty Allah, imploring His forgiveness, doing charitable acts on their behalf, rehabilitating them, and doing acts that can be considered a restoration of their rights.

Guiding towards the True Path after Misleading

Almost certainly, the worst example of moral wrongdoing is to lead someone astray and to lead him from the path of

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:342, H. 3.
2- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:342, H. 4.

truth towards the wrong path. One who has committed such a grave wrongdoing and then repents must exert all efforts to restore the one whom he has misled to the path of the truth and guide him in the right direction.

Imam al-Ṣādiq (‘a) is reported to have related the following narration:

Once, a man sought worldly prosperity through legal means, but he could not gain anything. He then tried to seek it through illegal means, but he still failed. Satan then inspired him, thus, “May I lead you to a matter that will bring you worldly prosperity in abundance and make huge numbers of people follow you?” “Yes,” answered the man, “You may.” Satan said: “You may contrive a tenet and call people to follow it.” The man did and many people responded to and obeyed him. After he had gained abundant worldly prosperity, he began to feel sorry for what he had done. He therefore said to himself, “What a terrible thing I have done! I have invented a false tenet and called people to follow it. I do not believe that my repentance will be accepted unless I make every single person who has followed my fake tenet renegade it.” He therefore began to come to his followers who had responded to his call and tell them that his tenet was baseless and that he himself had invented it. However, every one of them belied him and insisted on following that fake tenet, saying, “You have only started suspecting your own belief and abandoned it.” As a result, he tied himself to a chain to the neck and vowed not to release it until Allah would accept his repentance. Then, Almighty Allah revealed to one of His prophets, saying, “Tell this man that I swear by My Honor that I shall never respond to him even if all his organs will be torn apart unless he restores those who died following his fake tenet to life and makes them abandon their belief.”[1]

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:343, H. 1.

Helping the Oppressors

Just as it is forbidden to practice any wrongdoing, so also it is forbidden to help any wrongdoer oppress others. Such people are helpers of oppressors. `Abdullāh ibn Sinān has reported that he heard Imam al-Ṣādiq (‘a) saying:

مَنْ أَعَانَ ظَالِماً عَلَى مَظْلُومٍ لَمْ يَزَلِ اللهُ عَلَيْهِ سَاخِطاً حَتَّى يَنْزَعَ مِنْ مَعُونَتِهِ.

Whoever helps a wrongdoer oppress another, Almighty Allah will be wrathful towards him until he retreats his help from that oppressor.[1]

Imam `Alī (‘a) is reported to have said:

لِلظَّالِمِ مِنَ الرِّجَالِ ثَلاَثُ عَلاَمَاتٍ: يَظْلِمُ مَنْ فَوْقَهُ بِالْمَعْصِيَةِ، وَمَنْ دُونَهُ بِالْغَلَبَةِ، وَيُظَاهِرُ الْقَوْمَ الظَّلَمَةَ.

The oppressor among people has three signs: he oppresses his superior by disobeying him, oppresses his junior by posing authority over him, and supports other oppressors.[2]

Imam `Alī ibn al-Ḥusayn (‘a) is reported to have said within a long discourse,

إِيَّاكُمْ وَصُحْبَةَ الْعَاصِينَ وَمَعُونَةَ الظَّالِمِينَ.

Beware of making friends with the disobedient and helping the oppressors.[3]

Imam al-Ṣādiq (‘a) has reported on the authority of his fathers that the Holy Prophet (ṣ) said:

إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ: أَيْنَ أَعْوَانُ الظَّلَمَةِ، وَمَنْ لاَقَ لَهُمْ

On the Day of Resurrection, a caller shall call out, “Where are the helpers of oppressors,

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:345, H. 5.
2- *Nahj al-Balāghah*, Saying No. 350.
3- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 12:128, H. 1.

including those who filled an inkpot, tied a bag, or sharpened a pen for them? Bring them together with the oppressors."[1]

دَوَاةً، أَوْ رَبَطَ كِيساً، أَوْ مَدَّ لَهُمْ مُدَّةَ قَلَمٍ؟ فَاحْشُرُوهُمْ مَعَهُمْ.

Approval of and Remaining Silent over Wrongdoing

In addition to the forbiddance of practicing wrongdoing, it is forbidden to swallow, accept, or remain quiet over a wrongdoing.

Imam al-Ṣādiq (‘a) is reported to have said:

He who practices wrongdoing personally, he who helps him, and he who is pleased with his deed—these three are partners in that deed.[2]

الْعَامِلُ بِالظُّلْمِ وَالْمُعِينُ لَهُ وَالرَّاضِي بِهِ شُرَكَاءُ ثَلاَثَتُهُمْ.

As for anyone who excuses a wrongdoer for his wrong deed, Almighty Allah shall set up over him one who wrongs him. Then, if he prays, his prayers will not be responded and he will not be compensated for the wrong that has befallen him.[3]

مَنْ عَذَرَ ظَالِماً بِظُلْمِه سَلَّطَ اللهُ عَلَيْهِ مَنْ يَظْلِمُهُ، فَإِنْ دَعَا لَمْ يُسْتَجَبْ لَهُ، وَلَمْ يَأْجِرْهُ اللهُ عَلَى ظُلاَمَتِه.

He who wishes survival for an oppressor has in fact wished for Almighty Allah to be disobeyed.[4]

مَنْ أَحَبَّ بَقَاءَ الظَّالِمِينَ فَقَدْ أَحَبَّ أَنْ يُعْصَى اللهُ.

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 12:130, H. 11.
In the same chapter, you can find many traditions appertained to the same topic. However, some of these traditions have been previously mentioned in this book.
2- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:345, H. 1.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:345, H. 2 (Ed. Dār Iḥyā' al-Turāth).
4- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:345, H. 5.

Applications of Fair play

In the field of fair play, the Ahl al-Bayt (‘a) guided their followers to a set of applications, besides loving for one’s brothers-in-faith whatever one loves for oneself.

Requital of Favors

One of the practical applications of fair play is to recompense a service received from someone with the same service or even better. To this trait, the Holy Qur'ān has referred, saying:

Is the reward of goodness aught but goodness? (55:60) ۞ ۞ ۞ ۞ ۞

Similar to this is to respond to one’s greeting with a similar greeting or even better. The Holy Qur'ān thus says,

When you are greeted with a greeting, greet with a better greeting than it or return it. (4:86) □ □ □ □ □ □ □

Repaying for an act of kindness has been confirmed in many traditions. Imam al-Ṣādiq (‘a) is thus reported to have said:

كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ يَقُولُ: مَنْ صَنَعَ بِمِثْلِ مَا صُنِعَ إِلَيْهِ فَإِنَّمَا كَافَأَهُ، وَمَنْ أَضْعَفَهُ كَانَ شَكُوراً، وَمَنْ شَكَرَ كَانَ كَرِيماً، وَمَنْ عَلِمَ أَنَّ مَا صَنَعَ إِنَّمَا صَنَعَ إِلَى نَفْسِهِ لَمْ يَسْتَبْطِئِ

The Commander of the Faithful (i.e. Imam `Alī) used to say, “He who repays a person with the same kindness that was done to him has in fact rewarded that person. He who repays with a double kindness is considered grateful. He who thanks for a kindness that has been done to him is considered noble. If he realizes that the kindness he has done to someone

النَّـــاسَ فِـــي شُـــكْرِهِمْ وَلَـــمْ يَـــسْتَزِدْهُمْ فِـــي مَـــوَدَّتِهِمْ، وَلاَ تَلْتَمِسْ مِنْ غَيْرِكَ شُكْرَ مَا أَتَيْتَ إِلَى نَفْسِكَ وَوَقَيْتَ بِـهِ عِرْضَـكَ، وَاعْلَمْ أَنَّ الطَّالِبَ إِلَيْكَ الْحَاجَـةَ لَـمْ يُكْـرِمْ وَجْهَـهُ عَـنْ وَجْهِـكَ فَأَكْرِمْ وَجْهَكَ عَنْ رَدِّهِ.

is in fact for himself in the first place, he will neither find people[1] slow in thanking him nor will he expect them to show him more love. Hence, you must not expect others to thank you for that which you have done for yourself and that by which you have saved your personality. Be it known to you that one who has asked you for something he needed did not save his face against yours; therefore, you should save your face against rejecting him.[2]

`Alī ibn Sālim has reported that he heard Imam al-Ṣādiq (‘a) saying:

آيَةٌ فِي كِتَابِ اللهِ مُسَجَّلَةٌ.

There is an unconditional verse in the Book of Allah.

“Which verse is it?” asked `Alī.

The Imam (‘a) answered,

﴿ۋ ۋ ۅ ۅ ۉ ۉ﴾ جَرَتْ فِي الْمُؤْمِنِ وَالْكَافِرِ، وَالْبَرِّ وَالْفَاجِرِ؛ مَنْ صُنِعَ إِلَيْهِ مَعْرُوفٌ فَعَلَيْهِ أَنْ يُكَافِئَ بِهِ، وَلَيْسَتِ الْمُكَافَأَةُ أَنْ يَصْنَعَ كَمَا صُنِعَ بِهِ، بَلْ يَرَى مَعَ فِعْلِهِ لِذَاكَ أَنَّ لَهُ الْفَضْلَ الْمُبْتَدَأَ.

It is this verse: “Is the reward of goodness aught but goodness? (55:60)” This verse is applicable to the believers, the unbelievers, the pious, and the sinful. Whoever is done a favor must recompense for it. To recompense does not mean to do the same favor that was done to him; rather, he must realize that the one who has done him a

1- i.e. those to whom he had done that kindness.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:536, H. 1.

favor has also had the priority of initiation.[1]

Imam al-Ṣādiq (‘a) is also reported to have said:

لَعَنَ اللهُ قَاطِعِي سَبِيلِ الْمَعْرُوفِ... الرَّجُلُ يُصْنَعُ إِلَيْهِ الْمَعْرُوفُ فَيَكْفُرُهُ، فَيَمْتَنِعُ صَاحِبُهُ مِنْ أَنْ يَصْنَعَ ذَلِكَ إِلَى غَيْرِهِ.

May Allah curse those who obstruct the path of favors... This happens when the one receiving a favor does not show gratitude. As a result, the one who has done the favor will stop doing any further favors to anyone else.[2]

Imam al-Ṣādiq (‘a) is also reported to have quoted the Holy Prophet (ṣ) as saying:

مَنْ أُتِيَ إِلَيْهِ مَعْرُوفاً فَلْيُكَافِئْ بِهِ، فَإِنْ عَجَزَ فَلْيُثْنِ عَلَيْهِ، فَإِنْ لَمْ يَفْعَلْ فَقَدْ كَفَرَ النِّعْمَةَ.

Whoever receives a favor must repay it. If he is too weak to repay, he must then thank for it. If he does not do so then he has been ungrateful.[3]

Observance of Duties towards Brethren-in-Faith

Another practical example of fair play is to acknowledge the duties towards brothers-in-faith in the same way as they have done, because duties of the faithful believers towards one another must be reciprocal. This fact has been confirmed in the traditions that have pointed out these duties, such as the following one that is reported from Imam al-Ṣādiq (‘a),

أَمَا يَسْتَحْيِي الرَّجُلُ مِنْكُمْ أَنْ

Is it not shameful that your neighbors acknowledge their duties

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:537, H. 3.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:539, H. 1.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:539, H. 2.

يَعْرِفَ جَارُهُ حَقَّهُ وَلاَ يَعْرِفَ حَقَّ جَارِهِ؟

towards you but you do not acknowledge your duties towards them?[321]

Correcting one's Personal Flaws Rather than Criticizing Others

In this connection, Imam al-Bāqir (ʻa) is reported to have quoted the Holy Prophet (ṣ) as saying:

ثَلاَثُ خِصَالٍ مَنْ كُنَّ فِيهِ أَوْ وَاحِدَةٌ مِنْهُنَّ كَانَ فِي ظِلِّ عَرْشِ اللهِ يَوْمَ لاَ ظِلَّ إِلاَّ ظِلُّهُ: رَجُلٌ أَعْطَى النَّاسَ مِنْ نَفْسِهِ مَا هُوَ سَائِلُهُمْ، وَرَجُلٌ لَمْ يُقَدِّمْ رِجْلاً وَلَمْ يُؤَخِّرْ رِجْلاً حَتَّى يَعْلَمَ أَنَّ ذَلِكَ لِلهِ رِضىً، وَرَجُلٌ لَمْ يُعِبْ أَخَاهُ الْمُسْلِمَ بِعَيْبٍ حَتَّى يَنْفِيَ ذَلِكَ الْعَيْبَ عَنْ نَفْسِهِ، فَإِنَّهُ لاَ يَنْفِي مِنْهَا عَيْباً إِلاَّ بَدَا لَهُ عَيْبٌ، وَكَفَى بِالْمَرْءِ شُغْلاً بِنَفْسِهِ عَنِ النَّاسِ.

Whoever possesses all, or at least one of the following traits, shall be under the shade of Almighty Allah's Throne on the day when there shall be no other shade but His. (1) He gives people what he wants from them, (2) he does not move a step forward or backward unless he has been sure that this step will please Allah, and (3) he does not blame his Muslim brother for any flaw until he removes the same flaw from himself. Thus, whenever he tries to release himself of a flaw, he will find in himself another flaw that requires correction. Indeed, to be engaged in amending one's personal flaws saves one from seeking out the flaws of others.[322]

Imam al-Bāqir (ʻa) is also reported to have said:

كَفَى بِالْمَرْءِ عَيْباً أَنْ يَتَعَرَّفَ مِنْ عُيُوبِ

It is disgraceful enough to point out those flaws in

321- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:399, H. 4.
322- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:228, H. 1.

النَّاسِ مَا يَعْمَى عَلَيْه مِنْ أَمْرِ نَفْسه، أَوْ يَعِيبَ عَلَى النَّاسِ أَمْراً هُوَ فِيه لاَ يَسْتَطِيعُ التَّحَوُّلَ عَنْهُ إِلَى غَيْرِه، أَوْ يُؤْذِيَ جَلِيسَهُ بِمَا لاَ يَعْنِيه.

people which are present in you, to discredit people for things that you yourself cannot get rid of, or to annoy the one who sits with you with things that do not concern you.[323]

Speaking Well of People

Another practical example of fair play is to speak of people the very words that you would like them to say about you, to think well of them, to take their words and deeds with the most favorable probability, and to praise and commend them.

Interpreting this holy verse: "Speak fairly to the people, (2:83)" Imam al-Bāqir (‘a) is reported to have said:

﴿ ﴾ قُولُوا لِلنَّاسِ أَحْسَنَ مَا تُحِبُّونَ أَنْ يُقَالَ فِيكُمْ.

This means that you must say about people the best words that you would like to hear from them about yourselves.[324]

The abovementioned points have been a few examples of fair play.

Applications of Wrongdoing and Oppression

The Holy Legislator has defined many practical examples of wrongdoing and oppression against people, based on man’s all-inclusive concept of justice and injustice. These examples have been mentioned in the traditions reported from the Ahl al-Bayt (‘a). In this regard, the Holy

323- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:229, H. 3.
324- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:563, S. 21, H. 3.

Legislator has endued Muslims with sanctity and inviolability, the observance of which requires a special treatment in the totality of social relations. A practical application of this sanctity and inviolability requires forsaking and rejecting misbehavior and many misdeeds. The most important will be cited hereinafter:

Killing and Hurting Muslims

The chief forbidden acts in the field of wrongdoing and oppression are to murder, hurt, and terrorize Muslims even by a single word or an intentional look that reveals plotting evil against them. The same is applicable to any act that helps in committing such wrongdoings. Let us now present a set of traditions indicating this tenor.

Hishām ibn Sālim has reported that he heard Imam al-Ṣādiq (‘a) saying:

قَالَ اللهُ عَزَّ وَجَلَّ: لِيَأْذَنْ بِحَرْبٍ مِنّي مَنْ آذَى عَبْدِيَ الْمُؤْمِنَ، وَلْيَأْمَنْ غَضَبِي مَنْ أَكْرَمَ عَبْدِيَ الْمُؤْمِنَ.

Allah, the Almighty and Majestic, says, “He that hurts My faithful servant must be apprised of war from Me, and he that honors My faithful servant must be secured against My wrath.”[325]

Ḥammād ibn `Uthmān has reported Imam al-Ṣādiq (‘a), directly or indirectly, to have said:

يَجِيءُ يَوْمَ الْقِيَامَةِ رَجُلٌ إِلَى رَجُلٍ حَتَّى يُلَطِّخَهُ بدَمِه، وَالنَّاسُ فِي الْحِسَابِ، فَيَقُولُ: يَا عَبْدَ اللهِ، مَا لِي وَلَكَ؟ فَيَقُولُ:

On the Day of Resurrection, while people are stopped for the settlement of accounts, a man will approach another and stain him with his blood. The latter will ask, “O servant of Allah, what is there between you and me?” The earlier

325- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:587, H. 1.

أَعَنْتَ عَلَيَّ يَوْمَ كَذَا وَكَذَا فَقُتِلْتُ.

will say, "On such-and-such day, you helped others against me and I was killed because of that."[326]

According to a validly reported tradition, Imam al-Bāqir (ʻa) has said:

إِنَّ الْعَبْدَ يُحْشَرُ يَوْمَ الْقِيَامَةِ وَمَا أَدْمَى دَماً، فَيُدْفَعُ إِلَيْهِ شِبْهُ الْمَحْجَمَةِ أَوْ فَوْقَ ذَلِكَ، فَيُقَالُ لَهُ: هَذَا سَهْمُكَ مِنْ دَمِ فُلاَنٍ. فَيَقُولُ: يَا رَبِّ، إِنَّكَ تَعْلَمُ أَنَّكَ قَبَضْتَنِي وَمَا سَفَكْتُ دَماً. قَالَ: بَلَى، وَمَا سَمِعْتَ مِنْ فُلاَنِ بْنِ فُلاَنٍ كَذَا وَكَذَا فَرَوَيْتَهَا عَنْهُ فَنُقِلَتْ حَتَّى صَارَتْ إِلَى فُلاَنٍ فَقَتَلَهُ عَلَيْهَا. فَهَذَا سَهْمُكَ مِنْ دَمِهِ.

On the Day of Resurrection, a man who has never shed any blood when resurrected, will be given a glass full of blood, and told, "This is your share from the blood of so-and-so!" The man will object, "O Lord, You know for sure that You grasped my soul before I ever shed any blood." He will be told, "No, you have. You heard some words from so-and-so and related them until they reached so-and-so who, because of it, killed that man. Therefore, this is your share in his blood that was shed."[327]

Imam al-Ṣādiq (ʻa) is reported to have quoted the Holy Prophet (ṣ) as saying:

مَنْ نَظَرَ إِلَى مُؤْمِنٍ نَظْرَةً لِيُخِيفَهُ بِهَا أَخَافَهُ اللهُ عَزَّ وَجَلَّ يَوْمَ لاَ ظِلَّ إِلاَّ ظِلُّهُ.

Whoever stares at a faithful believer in order to frighten him, Almighty Allah will frighten him on the day when there will be no shade save His.[328]

326- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:615, H. 1.
327- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:615, H. 3.
328- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:614, H. 1.

Insulting a Muslim

To insult or disappoint a faithful believer is another sort of wrongdoing.

Imam al-Bāqir (‘a) is reported to have said:

لَمَّا أُسْرِيَ بِالنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ: يَا رَبِّ، مَا حَالُ الْمُؤْمِنِ عِنْدَكَ؟ قَالَ: يَا مُحَمَّدُ، مَنْ أَهَانَ لِي وَلِيّاً فَقَدْ بَارَزَنِي بِالْمُحَارَبَةِ، وَأَنَا أَسْرَعُ شَيْءٍ إِلَى نُصْرَةِ أَوْلِيَائِي.

When the Holy Prophet (ṣ) was ascending the heavens, he asked Almighty Allah, “O Lord, what is the prestige of the faithful believers in Your view?” The Lord replied, “O Muḥammad, whoever insults any of My friends has indeed fought against Me. I am the swiftest in supporting My friends.”[1]

Imam al-Ṣādiq (‘a) is reported to have said:

مَا مِنْ مُؤْمِنٍ يَخْذُلُ أَخَاهُ وَهُوَ يَقْدِرُ عَلَى نُصْرَتِهِ إِلاَّ خَذَلَهُ اللهُ فِي الدُّنْيَا وَالآخِرَةِ.

Any believer who puts down his brother-in-faith while he has the ability to support him shall most certainly be disappointed by Almighty Allah in this world and the Next World.[2]

Degradation of Faithful Believers

To humiliate, despise, or belittle a faithful believer is another form of wrongdoing.

In this respect, al-Mu`allā ibn Khunays has reported that he heard Imam al-Ṣādiq (‘a) saying:

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:588, H. 1.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:589, H. 9.

قَالَ اللهُ عَزَّ وَجَلَّ: لِيَأْذَنْ بِحَرْبٍ مِنّي مَـنْ آذَى عَبْـدِيَ الْمُـؤْمِنَ، وَلْيَـأْمَنْ غَضَبِي مَنْ أَكْرَمَ عَبْدِيَ الْمُؤْمِنَ.

Allah, the Almighty and Majestic, says, "He that hurts My faithful servant must be apprised of war from Me, and he that honors My faithful servant must be secured against My wrath."[1]

Imam al-Ṣādiq (ʻa) is also reported to have quoted the Holy Prophet (ṣ) as saying:

لَقَدْ أَسْرَى رَبِّي بِي فَأَوْحَى إِلَـيَّ مِـنْ وَرَاءِ الْحِجَـابِ مَـا أَوْحَـى، وَشَافَهَنِي أَنْ قَالَ لِي: يَا مُحَمَّـدُ، مَنْ أَذَلَّ لِي وَلِيّاً فَقَدْ أَرْصَـدَ لِـي بِالْمُحَارَبَـــةِ، وَمَـــنْ حَـــارَبَنِي حَارَبْتُـهُ. قُلْـتُ: يَـا رَبِّ، وَمَـنْ وَلِيُّكَ هَذَا؟ فَقَدْ عَلِمْـتُ أَنَّ مَـنْ حَارَبَكَ حَارَبْتَهُ. فَقَـالَ: ذَاكَ مَـنْ أَخَـذْتُ مِيثَاقَـهُ لَـكَ وَلِوَصِـيِّكَ وَلِذُرِّيَّتِكُمَا بِالْوِلاَيَةِ.

Indeed, my Lord made me ascend to the heavens and then revealed to me from behind the Screens what he meant to reveal. He spoke to me saying, "O Muḥammad, whoever humiliates any of My friends has actually waged war against me, and whoever makes war on Me, I will make war on him." I asked, "O Lord, who is Your friend? I now know for sure that You will wage war against him who wages war against You" The Lord said, "My friend is he from whom I had taken covenant to be loyal to you, your successor, and your descendants."[2]

Abū-Hārūn has reported that he was present when Imam al-Ṣādiq (ʻa) said to a group of people who were visiting him,

مَا لَكُمْ تَسْتَخِفُّونَ بِنَا؟

Why are you belittling us?

A man from Khurāsān stood up and said, "God forbid it! How can we belittle you or belittle any of your affairs?"

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:587, H. 1.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:590, H. 2.

The Imam (‘a) addressed him saying:

بَلَى، إِنَّكَ أَحَدُ مَنِ إِسْتَخَفَّ بِي.

Yes, it was. You were one of those who belittled me!

The man said, “God forbid it! How can I ever belittle you?”

The Imam (‘a) reminded:

“Woe to you! Did you not hear so-and-so ask you, while we were near al-Juḥfah, to carry him behind you on your riding animal for just a short distance, because he was too tired to continue walking? Nevertheless, you did not even turn your head towards him. Thus, you belittled him.”

وَمَنِ إِسْتَخَفَّ بِمُؤْمِنٍ فَبِنَا إِسْتَخَفَّ وَضَيَّعَ حُرْمَةَ اللهِ عَزَّ وَجَلَّ.

Whoever belittles a faithful believer has actually belittled us and violated the sanctity of Almighty Allah.[1]

Imputing Dishonor to a Faithful Believer

Another example of wrongdoing is to blame and impute dishonor to a faithful believer because of his having committed a sin or an evil act. However, to forbid someone from or to advise him not to do evil with the intention of deterring him from committing a sin is quite different from blaming or imputing dishonor to him.

According to a validly reported tradition, Imam al-Ṣādiq (‘a) has said:

مَنْ عَيَّرَ مُؤْمِناً بِذَنْبٍ لَمْ يَمُتْ حَتَّى يَرْكَبَهُ.

Whoever imputes dishonor to a faithful believer because of committing a sin will not die before he commits the same sin.[2]

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:592, H. 1.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:596, H. 1.

مَنْ لَقِيَ أَخَاهُ بِمَا يُؤَنِّبُهُ أَنَّبَهُ اللهُ فِي الدُّنْيَا وَالآخِرَةِ.

Whoever addresses his brother-in-faith with reprehensive words, Almighty Allah will reprehend him in this world and the Next World.[1]

Finding Fault with Faithful Believers

To run after the faults of the faithful believers in order to injure them and take advantage of these faults to expose their sanctities and ruin their personalities—is another example of wrongdoing and oppression, both of which are forbidden in Islam. Imam al-Ṣādiq (‘a) is reported to have said:

أَبْعَدُ مَا يَكُونُ الْعَبْدُ مِنَ اللهِ أَنْ يَكُونَ الرَّجُلُ يُؤَاخِي الرَّجُلَ وَهُوَ يَحْفَظُ زَلاَّتِهِ فَيُعَيِّرَهُ بِهَا يَوْماً مَا.

The situation in which a servant is remotest from Almighty Allah is when one befriends another in order to count his faults so that he can someday impute dishonor to him because of them.[2]

Isḥāq ibn `Ammār has reported that he heard Imam al-Ṣādiq (‘a) quoting the Holy Prophet (ṣ) as saying:

يَا مَعْشَرَ مَنْ أَسْلَمَ بِلِسَانِهِ وَلَمْ يُخْلِصِ الإِيمَانَ إِلَى قَلْبِهِ، لاَ تَذُمُّوا الْمُسْلِمِينَ وَلاَ تَتَّبِعُوا عَوْرَاتِهِمْ، فَإِنَّهُ مَنْ تَتَبَّعَ عَوْرَاتِهِمْ تَتَبَّعَ اللهُ عَوْرَتَهُ، وَمَنْ تَتَبَّعَ اللهُ عَوْرَتَهُ يَفْضَحْهُ وَلَوْ فِي بَيْتِهِ.

O assembly of those who have declared Islam with their tongues, but have not yet felt the sincerity of faith in their hearts! Do not censure the Muslims and do not run after their defects. Verily, whoever runs after their defects, Almighty Allah will run after his defect. And when Almighty Allah runs after the defects of someone, He shall certainly expose him even if he confines himself to his house.[3]

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:596, H. 4.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:594, H. 1.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:594, H. 3.

Revile and Speak Ill of Faithful Believers

To revile, curse, and speak ill of a faithful believer are examples of wrongdoings.

According to a validly reported tradition, Imam al-Kāẓim (‘a) said about two persons, who reviled one another,

الْبَادِئُ مِنْهُمَا أَظْلَمُ، وَوِزْرُهُ وَوِزْرُ صَاحِبِهِ عَلَيْهِ مَا لَمْ يَعْتَذِرْ إِلَى الْمَظْلُومِ.

The one who began this abusive act is more responsible than the other; he is therefore answerable for his abuse and the abuse of the other person unless he apologizes to the wronged party.[1]

Imam al-Bāqir (‘a) is reported to have said:

A man from the tribe of Tamīm came to the Holy Prophet (ṣ) and asked for an advice. The Holy Prophet (ṣ) said:

لاَ تَسُبُّوا النَّاسَ فَتَكْسِبُوا الْعَدَاوَةَ لَهُمْ.

“Do not revile people; lest you incur their animosity.”[2]

Imam al-Ṣādiq (‘a) is reported to have quoted the Holy Prophet (ṣ) as saying:

إِنَّ اللهَ عَزَّ وَجَلَّ خَلَقَ الْمُؤْمِنَ مِنْ عَظَمَةِ جَلاَلِهِ وَقُدْرَتِهِ، فَمَنْ طَعَنَ عَلَيْهِ أَوْ رَدَّ عَلَيْهِ قَوْلَهُ فَقَدْ رَدَّ عَلَى اللهِ.

Verily, Almighty Allah has created the faithful believers from the greatness of His Majesty and Omnipotence. Therefore, he who speaks ill of a believer or answers him abusively will have answered Almighty Allah abusively.[3]

Imam al-Ṣādiq (‘a) is also reported to have said:

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:610, H. 1.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:610, H. 2.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:612, H. 5.

إِنَّ اللَّعْنَةَ إِذَا خَرَجَتْ مِنْ صَاحِبِهَا تَرَدَّدَتْ بَيْنَهُ وَبَيْنَ الَّذِي يَلْعَنُ، فَإِنْ وَجَدَتْ مُسَاغاً وَإِلاَّ رَجَعَتْ إِلَى صَاحِبِهَا، وَكَانَ أَحَقَّ بِهَا، فَاحْذَرُوا أَنْ تَلْعَنُوا مُؤْمِناً فَيَحِلَّ بِكُمْ.

When a curse comes out from the mouth, it hesitates between its addressor and the addressee. If it does not find a justifiable reason to go towards the addressee, it returns to its addressor, who then becomes worthier of it. Thus, beware of cursing a faithful believer lest you will be afflicted with that curse.[1]

Backbiting a Faithful Believer

To speak ill of a faithful believer behind his back thus exposing his hidden defects is another form of wrongdoing. Expressed as backbiting, this deed has been openly forbidden in the Holy Qur'ān that describes it as eating the flesh of the dead:

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...nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? But you abhor it. (49:12)

Imam al-Ṣādiq (‘a) is reported to have said:

مَنْ قَالَ فِي مُؤْمِنٍ مَا رَأَتْهُ عَيْنَاهُ وَسَمِعَتْهُ أُذُنَاهُ فَهُوَ مِنَ الَّذِينَ قَالَ اللهُ عَزَّ وَجَلَّ: ﴿□ □ □ □ □ □ □ □ □ ی ی ی﴾

Whoever informs about a faithful brother what his eyes have seen and ears heard, is included with those about whom Almighty Allah says, “Surely, as for those who love that scandal should circulate respecting those who believe, they shall have a grievous chastisement. (24:19)”

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:613, S. 160, H. 1.

Within the paragraphs of his famous instructions to Abū-Dharr, the Holy Prophet (ṣ) is reported to have said:

يَا أَبَا ذَرّ، إِيَّاكَ وَالْغِيبَةَ، فَإِنَّ الْغِيبَةَ أَشَدُّ مِنَ الزِّنَا.

O Abū-Dharr, beware of backbiting, because it is indeed graver than committing adultery.

"Why is that, Allah's Messenger?" Abū-Dharr asked.

The Holy Prophet (ṣ) answered,

لأَنَّ الرَّجُلَ يَزْنِي فَيَتُوبُ إِلَى اللهِ، فَيَتُوبُ اللهُ عَلَيْه. وَالْغِيبَةُ لاَ تُغْفَرُ حَتَّى يَغْفِرَهَا صَاحِبُهَا. يَا أَبَا ذَرّ، سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ، وَأَكْلُ لَحْمِه مِنْ مَعَاصِي اللهِ، وَحُرْمَةُ مَالِه كَحُرْمَةِ دَمِه.

That is so because when man commits adultery and then repents before Almighty Allah, his repentance may be accepted. As for backbiting, it is not forgiven unless the one backbitten forgives. O Abū-Dharr, to revile a Muslim is wickedness, to fight against him is infidelity, to eat his flesh is one of the acts of disobedience to Almighty Allah, and the inviolability of his properties is as sacred as the inviolability of shedding his blood.

"What is backbiting, Allah's Messenger?" Abū-Dharr asked.

The Holy Prophet (ṣ) answered,

ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ.

To backbite your brother-in-faith means informing others of things about him that he dislikes to be known.

"What if I mention real things about him?" Abū-Dharr asked.

The Holy Prophet (ṣ) answered,

إِعْلَمْ أَنَّكَ إِذَا ذَكَرْتَهُ بِمَا هُوَ فِيهِ فَقَدِ اغْتَبْتَهُ، وَإِذَا ذَكَرْتَهُ بِمَا لَيْسَ فِيهِ فَقَدْ بَهَتَّهُ.

Be it known to you that if you mention things that he really has then you have backbitten him, but if you mention things that he does not have then you have calumniated him.[1]

Imam al-Ṣādiq (‘a) is reported to have said:

مَنْ عَامَلَ النَّاسَ فَلَمْ يَظْلِمْهُمْ، وَحَدَّثَهُمْ فَلَمْ يَكْذِبْهُمْ، وَوَعَدَهُمْ فَلَمْ يُخْلِفْهُمْ كَانَ مِمَّنْ حَرُمَتْ غِيبَتُهُ، وَكَمُلَتْ مُرُوَّتُهُ، وَظَهَرَ عَدْلُهُ، وَوَجَبَتْ أُخُوَّتُهُ.

As for him who treats people with fairness, tells them the truth only, and fulfills his promises to them, it is then forbidden to backbite him, his manliness is perfect, his decency is apparent, and it is obligatory to regard him as a true brother.[2]

It is worth mentioning that scholars of Muslim jurisprudence have made some exceptions in the forbiddance of backbiting. They have therefore excluded from this law backbiting the sinful who openly commit evil, depending upon some traditions such as the following:

Imam al-Ṣādiq (‘a) is reported to have said:

إِذَا جَاهَرَ الْفَاسِقُ بِفِسْقِهِ فَلاَ حُرْمَةَ لَهُ وَلاَ غِيبَةَ.

If a sinful commits sins openly, he is then deprived of any inviolability and to backbite him is not considered forbidden.[3]

Imam al-Riḍā (‘a) is reported to have said:

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:598, H. 9.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:597, H. 2.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:604, H. 4.

مَنْ ذَكَرَ رَجُلاً منْ خَلْفه بمَا هُوَ فيه ممَّا عَرَفَهُ النَّاسُ لَمْ يَغْتَبْهُ، وَمَنْ ذَكَرَهُ منْ خَلْفه بمَا هُوَ فيه ممَّا لاَ يَعْرِفُهُ النَّاسُ إغْتَابَهُ، وَمَنْ ذَكَرَهُ بمَا لَيْسَ فيه فَقَدْ بَهَتَهُ.

If one speaks ill of another behind his back, this is not considered backbiting when this thing is familiarly known by people, but if he mentions about him something that is not known by people, he has then backbitten him. If he mentions something that is not true about him, he has then calumniated him.[1]

Calumny

Calumny means falsely accusing people. To calumniate a believer is more serious than backbiting him.

According to a validly reported tradition, Imam al-Ṣādiq (‘a) has said:

مَنْ بَهَتَ مُؤْمناً أَوْ مُؤْمنَةً بمَا لَيْسَ فيه بَعَثَهُ اللهُ في طينَة خَبَال حَتَّى يَخْرُجَ ممَّا قَالَ... صَديدٌ يَخْرُجُ منْ فُرُوجِ الْمُومسَات.

Whoever falsely accuses a believing man or woman with something that he or she does not actually do or have, Almighty Allah will send him in the stinking sap unless he declares that person as free from that charge... A stinking sap is the pus cast out from the prostitutes’ pudenda.[2]

Talebearing

Defined as the spreading of malicious gossip, talebearing is an example of wrongdoing, because it poisons social relations among believers and leads to separation from each other.

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:604, H. 3.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:603, H. 1.

According to an authentic report, Imam al-Ṣādiq (‘a) has quoted the Holy Prophet (ṣ) as saying:

أَلاَ أُنْبِئُكُمْ بِشِرَارِكُمْ؟ الْمَشَّاؤُونَ بِالنَّمِيمَةِ، الْمُفَرِّقُونَ بَيْنَ الأَحِبَّةِ، الْبَاغُونَ لِلْبُرَاءِ الْمَعَايِبَ.

May I inform you about the most wicked of you all?... They are those who spread malicious gossip, cause dissension among lovers, and append false flaws to the flawless.[1]

Within the paragraphs of his famous instructions to Abū-Dharr, the Holy Prophet (ṣ) is reported to have said:

يَا أَبَا ذَرّ، لاَ يَدْخُلُ الْجَنَّةَ الْقَتَّاتُ. يَا أَبَا ذَرّ، صَاحِبُ النَّمِيمَةِ لاَ يَسْتَرِيحُ مِنْ عَذَابِ اللهِ فِي الآخِرَةِ. يَا أَبَا ذَرّ، مَنْ كَانَ ذَا وَجْهَيْنِ وَلِسَانَيْنِ فِي الدُّنْيَا فَهُوَ ذُو وَجْهَيْنِ فِي النَّارِ. يَا أَبَا ذَرّ، الْمَجَالِسُ بِالأَمَانَةِ، وَإِفْشَاؤُكَ سِرَّ أَخِيكَ خِيَانَةٌ، فَاجْتَنِبْ ذَلِكَ وَاجْتَنِبْ مَجْلِسَ الْعَثْرَةِ.

O Abū-Dharr, talebearers shall not be allowed to enter Paradise. O Abū-Dharr, talebearers shall never get a break from the torture of Almighty Allah in the Hereafter. O Abū-Dharr, those who are two-tongued and two-faced in this world shall have two faces of fire. O Abū-Dharr, meetings must be based on trust. To divulge the secrets of your friend is betrayal. Therefore, refrain from that and refrain from presenting yourself in meetings where flaws are pursued.[2]

Distrust and Misgiving

To distrust and have a negative idea about a faithful believer is another form of wrongdoing.

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:616, H. 1.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:617, H. 4.

Imam al-Ṣādiq (‘a) is reported to have said:

إِذَا إِتَّهَمَ الْمُؤْمِنُ أَخَاهُ إِنْمَاثَ الإِيمَانُ فِي قَلْبِهِ كَمَا يَنْمَاثُ الْمِلْحُ فِي الْمَاءِ.

If a faithful believer has misgivings about another faithful believer, faith will melt in his heart in the same way as salt melts in water.[1]

Imam al-Ṣādiq (‘a) is also reported to have quoted Imam `Alī (‘a) as saying:

ضَعْ أَمْرَ أَخِيكَ عَلَى أَحْسَنِهِ حَتَّى يَأْتِيَكَ مِنْهُ مَا يَغْلِبُكَ، وَلاَ تَظُنَّنَّ بِكَلِمَةٍ خَرَجَتْ مِنْ أَخِيكَ سُوءاً وَأَنْتَ تَجِدُ لَهَا فِي الْخَيْرِ مَحْمَلاً.

Give the best probability to the deed of your brother-in-faith until you receive from him something that tears down your good probability. Never deem evil any word that has been said by your brother-in-faith as long as you can find an acceptable excuse for it.[2]

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:613, S. 161, H. 1.
2- Shaykh al-Kulaynī, *al-Kāfī* 2:362, H. 3; Shaykh al-Ṣadūq, *al-Amālī*, pp. 380, H. 483; `Allāmah al-Majlisī, *Biḥār al-Anwār* 75: 196, H. 11 as quoted from the previous reference books.

EXCELLENT EXAMPLES OF JUSTICE IN SOCIAL RELATIONS

The Holy Legislator has emphasized practicing justice in social relations and associations. The purpose behind such emphasis is to reveal the necessity of this rule in firming up its superstructure. In this connection, we can mention a few examples that carry special denotations.

Avoiding Confidential Talks in Public Sessions

The Holy Legislator has warned against holding a confidential talk between two persons when there is a third person sitting with them. The Holy Qur'ān has censured some Muslims who returned to holding secret counsels after they had been forbidden to do so:

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Have you not seen those who are forbidden secret counsels, then they return to what they are forbidden, and they hold secret counsels for sin and revolt and disobedience to the Messenger. (58:8)

According to an authentic tradition, Imam al-Ṣādiq (‘a) has said:

إِذَا كَانَ الْقَوْمُ ثَلاَثَةً فَلاَ يَتَنَاجَ مِنْهُمُ اثْنَانِ دُونَ صَاحِبِهِمَا، فَإِنَّ فِي ذَلِكَ مَا يُحْزِنُهُ وَيُؤْذِيهِ.

If there are three persons sitting together, two of them must not talk confidentially to one another and leave their third mate, because this act saddens and injures him.[1]

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:472, S. 72, H. 1.

Distributing Glances

If a person speaks to a number of people or sits with them, it will be appropriate to distribute his glances among them fairly; that is to look at each of them equally. In this respect, Imam al-Ṣādiq (‘a) is reported through a valid tradition, to have said:

كَانَ رَسُولُ الله صَلَّى اللهُ عَلَيْـه وَآلـه يُقَسِّمُ لَحَظَاته بَيْنَ أَصْحَابه، فَيَنْظُـرُ إِلَـى ذَا وَيَنْظُـرُ إِلَى ذَا بالسَّوِيَّة. وَلَمْ يَبْسُطْ رَسُولُ الله صَلَّى اللهُ عَلَيْه وَآله رِجْلَيْه بَيْنَ أَصْحَابه قَـطُّ، وَإِنْ كَانَ لَيُصَافحُهُ الرَّجُلُ فَمَا يَتْـرُكُ رَسُـولُ الله صَـلَّى اللهُ عَلَيْـه وَآلـه يَـدَهُ مـنْ يَـده حَتَّـى يَكُونَ هُوَ التَّارِكَ، فَلَمَّـا فَطنُـوا لـذَلكَ كَـانَ الرَّجُـلُ إِذَا صَـافَحَهُ قَـالَ بِيَـده فَنَزَعَهَـا مـنْ يَده.

The Messenger of Allah (ṣ) used to distribute his glances among his companions equally. He used to look at each one of them in an equal manner. He has never stretched his legs while he was sitting among his companions. When he shook hands with them, he would never leave their hands until they would do. When they realized this manner, they would quickly pull their hands away.[1]

Interrupting Speech

It is required not to break one’s discourse or interrupt him while talking. Shaykh al-Kulaynī has reported through a familiar chain of authority that Imam al-Ṣādiq (‘a) quoted the Holy Prophet (ṣ) as saying:

مَنْ عَرَضَ لأَخيـه الْمُسْلم الْمُـتَكَلّم فِي حَديثه فَكَأَنَّمَا خَدَشَ وَجْهَهُ.

Whoever interrupts the discourse of his brother-in-faith, it will be as if he has scratched his face.[2]

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:499, H. 1.
2- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:472, S. 73.

GOOD-MANNERS ENDEAR PEOPLE

In the previous demonstration of principles and rules of social relations, we learnt that good manners, i.e. courtesy endears people and corresponds to openness (in social relations) as well as its moral content, that is love. Moreover, if this love is intended purely for the sake of Almighty Allah, it will turn, as required, into faith, belief, and doctrine. Animosity, disputation and argument are forbidden, because incurring the hostility and hatred of people are prohibited.

"A Faithful believer must be gentle and lenient"

We may add to the aforementioned discussion that the Holy Legislator has strongly encouraged the believers to be gentle and lenient in the totality of their social relations with others. According to a validly reported tradition, Imam al-Ṣādiq (ʻa) has quoted the Holy Prophet (ṣ) as saying:

أَلاَ أُخْبِرُكُمْ بِمَنْ تُحَرَّمُ عَلَيْهِ النَّارُ غَداً؟ الْهَيِّنُ الْقَرِيبُ، اللَّيِّنُ السَّهْلُ.

May I inform you of those who shall be forbidden to Hellfire? They are the gentle, easily contacted, lenient, and simple ones.[1]

Other traditions have confirmed this fact. For instance, it is reported that one of the Holy Imams (ʻa) has said:

الْمُؤْمِنُونَ هَيِّنُونَ لَيِّنُونَ، كَالْجَمَلِ الأَلِفِ إِنْ قِيدَ إِنْقَادَ، وَإِنْ أُنِيخَ عَلَى صَخْرَةٍ إِسْتَنَاخَ.

True believers are gentle and lenient. They are like tame camels—they obey when they are driven, and kneel down even on a rock when made to kneel down.[2]

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:510, S. 106, H. 1.
2- Shaykh al-Kulaynī, *al-Kāfī* 2:234, H. 14.

This pertains to social relations. As for political relations and commitment to duties, pledges, and covenants as well as questions related to faith and belief, faithful believers are required to be strong, sturdy, and durable. It is therefore important for faithful believers to combine lenience in social relations and sturdiness in principles and faith.

Confirming this, it is related that faithful believers must be characterized by happy mien and bright appearance. In this regard, one of the Holy Imams (‘a) is reported to have said:

صَنَائِعُ الْمَعْرُوف وَحُسْنُ الْبِشْرِ يُكْسِبَان الْمَحَبَّةَ وَيُدْخِلاَن الْجَنَّةَ. وَالْبُخْلُ وَعُبُوسُ الْوَجْهِ يُبْعِدَان مِنَ الله وَيُدْخِلاَن النَّارَ.

Acts of kindness and bright appearance yield affection and give allowance to Paradise, while stinginess and frowning drive away from Almighty Allah and lead to Hellfire.[1]

Imam al-Bāqir (‘a) is reported to have narrated that a man came to the Holy Prophet (ṣ) and asked for an advice. One advice given to him was,

إِلْقَ أَخَاكَ بِوَجْهٍ مُنْبَسِطٍ.

Receive your brother with cheerful mien.[2]

Ḥasan ibn al-Ḥusayn has reported that he heard Imam al-Ṣādiq (‘a) quoting the Holy Prophet (ṣ) as saying:

يَا بَنِي عَبْدِ الْمُطَّلِبِ، إِنَّكُمْ لَنْ تَسَعُوا النَّاسَ بِأَمْوَالِكُمْ، فَالْقَوْهُمْ بِطَلاَقَةِ الْوَجْهِ وَحُسْنِ الْبِشْرِ.

O sons of `Abd al-Muṭṭalib, you will not contain people with your fortunes; therefore, meet them with a bright face and happy mien.[3]

1- Shaykh al-Kulaynī, *al-Kāfī* 2:103, H. 5.
2- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:512, H. 2.
3- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:512, H. 4.

RANKS OF ENDEARMENT TO PEOPLE AND INDULGENCE

Paying Visits and Exchanging Meetings

We have shed light on the significance of exchanging visits to achieve the emotional objective of building good social relations with people; namely, love. The encouragement of paying visits makes possible meetings of the faithful believers and gives a better chance to practice courtesy and indulgence.

Confirming the significance of paying visits, the Holy Prophet (ṣ) has said within his instruction to Imam `Alī (‘a),

سِرْ أَرْبَعَةَ أَمْيَالٍ زُرْ أَخاً فِي اللهِ.

Walk four miles and visit a brother-in-faith.[1]

Shu`ayb al-`Aqarqūfī has reported that he heard Imam al-Ṣādiq (‘a) saying to his companions,

تَزَاوَرُوا وَتَلاَقَوْا.

Always exchange visits and meet each other.[2]

Imam al-Ṣādiq (‘a) is also reported to have said:

التَّوَاصُلُ بَيْنَ الإِخْوَانِ فِي الْحَضَرِ التَّزَاوُرُ.

In homelands, exchanging visits is the means of association among brothers-in-faith.[3]

Imam al-Ṣādiq (‘a) is also reported to have mentioned that to pay visit to a brother-in-faith is one of the duties towards him.[4]

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:248, H. 3.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 12:21, H. 9.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:494, S. 93, H. 2.
4- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:545, H. 8.

He (‘a) is also reported to have said:

لاَ تَمَلَّ مِنْ زِيَارَةِ إِخْوَانِكَ؛ فَإِنَّ الْمُؤْمِنَ إِذَا لَقِيَ أَخَاهُ فَقَالَ لَهُ: مَرْحَباً، كُتِبَ لَهُ مَرْحَباً إِلَى يَوْمِ الْقِيَامَةِ، فَإِذَا صَافَحَهُ أَنْزَلَ اللهُ فِي مَا بَيْنَ إِبْهَامَيْهِمَا مائَةَ رَحْمَةٍ، تِسْعَةٌ وَتِسْعُونَ مِنْهَا لأَشَدِّهِمَا حُبّاً لِصَاحِبِهِ، ثُمَّ أَقْبَلَ اللهُ عَلَيْهِمَا بِوَجْهِهِ فَكَانَ عَلَى أَشَدِّهِمَا حُبّاً لِصَاحِبِهِ أَشَدَّ إِقْبَالاً، فَإِذَا تَعَانَقَا غَمَرَتْهُمَا الرَّحْمَةُ.

Never be weary of visiting your brothers-in-faith. When a believer meets one of his brothers-in-faith and says “hello,” (the reward of) a permanent salutation will be recorded for him up to the Day of Resurrection. If he shakes hands with him, Almighty Allah will send one hundred items of mercy between their thumbs, ninety-nine of which will be for the more loving of the two to the other. Then, Almighty Allah will advance to both of them with His Face, but He will advance more to the more loving of the two to the other. If they embrace each other, they will be surrounded with mercy.[1]

The Ahl al-Bayt (‘a) established a general objective for such visits, meetings, and indulgent behavior. The objective was to create a high-level rank of mutual love, affection, and spiritual and moral association among faithful believers. Expressing this objective, Imam `Alī (‘a) says,

خَالِطُوا النَّاسَ مُخَالَطَةً إِنْ مُتُّمْ مَعَهَا بَكَوْا عَلَيْكُمْ وَإِنْ عِشْتُمْ حَنُّوا إِلَيْكُمْ.

Associate with people in such a manner that if you die they weep over you and if you are alive they crave for your company.[2]

This indulgent behavior is not an ordinary ostentation that can be understood as an attempt to gain personal interests

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:564, H. 3.
2- *Nahj al-Balāghah*, Saying No. 10.

or a state of hypocrisy; rather, it is an act involving a real goal and content; namely, love and affection.

The Holy Legislator has taken much interest in setting up excellent principles, rules, and regulations in favor of achieving the best results of these visits and associations. These principles and regulations will be cited after the following steps:

First Step: Meeting People with a Good Mien and Salutation

Meeting people is regarded as the first step of building good social relations with people. The form and method of meeting have therefore been the first step in endearing oneself to people. In the course of achieving this goal, Islam has advised of a number of matters at the top of which are the following three:

Being the First to Greet

Islam has urged being the first to offer salutation and taking the initiative in greeting the person one meets. According to a validly reported tradition, Imam al-Ṣādiq (‘a) has said:

الْبَادِي بِالسَّلاَمِ أَوْلَى بِاللهِ وَرَسُولِهِ.

The first to offer salutation is nearer to Allah and His Messenger (ṣ).[1]

According to another validly reported tradition, Imam `Alī ibn al-Ḥusayn (‘a) has said:

إِنَّ مِنْ أَخْلاَقِ الْمُؤْمِنِ إِبْتِدَاءَهُ

One of the traits of a true believer is that he should be the first to

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:435, H. 1.

الْمُؤْمِنِينَ بِالسَّلاَمِ عَلَيْهِمْ.

greet the other believers.[1]

Through a valid chain of authority, the Holy Prophet (ṣ) is reported to have said:

إِبْدَأُوا بِالسَّلاَمِ قَبْلَ الْكَلاَمِ، فَمَنْ بَدَأَ بِالْكَلاَمِ قَبْلَ السَّلاَمِ فَلاَ تُجِيبُوهُ.

Precede greeting to talking. Hence, do not answer him who begins with talking before greeting.[2]

Islam has given greeting a special importance making it the slogan of Muslims and setting up many detailed rules of etiquette so that it would take a distinctive position in mutual association among Muslims. The author of *Wasā'il a-Shī`ah*, for instance, has dedicated more than twenty sections of his book to explaining the details of these etiquettes and rules. It is therefore advisable to refer to these sections.[3] Some of these details have already been mentioned within the previous sections of this book while others will be hopefully cited in the coming books on the systems of rituals and acts of worship.

Meeting People with a Cheerful Mien

The second matter in the first step towards endearment to people is to meet Muslims with a bright face and cheerful mien:

In this respect, Imam al-Ṣādiq (‘a) reported the Holy Prophet (s) to have said:

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:436, H. 2.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:436, H. 4.
3- Refer to Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:435-454 & 456-458.

ثَلاَثٌ يُصَفِّينَ وِدَّ الْمَرْءِ لأَخِيهِ الْمُسْلِمِ: يَلْقَاهُ بِالْبِشْرِ إِذَا لَقِيَهُ، وَيُوَسِّعُ لَهُ فِي الْمَجْلِسِ إِذَا جَلَسَ إِلَيْهِ، وَيَدْعُوهُ بِأَحَبِّ الأَسْمَاءِ إِلَيْهِ.

Three things will prove your friendship to your Muslim brother. Warmly welcoming him, making room for him in meetings when he arrives, and calling him by his dearest names.[1]

Smiling at brothers-in-faith comes under the same title. Imam al-Bāqir (‘a) is reported to have said:

تَبَسُّمُ الْمُؤْمِنِ فِي وَجْهِ أَخِيهِ حَسَنَةٌ، وَصَرْفُهُ الْقَذَى عَنْهُ حَسَنَةٌ. وَمَا عُبِدَ اللهُ بِمِثْلِ إِدْخَالِ السُّرُورِ عَلَى الْمُؤْمِنِ.

To smile in the face of a brother-in-faith is a rewardable deed and to ward off motes from him is a rewardable deed, too. Almighty Allah has never been worshipped by any better act than giving pleasure to a faithful believer.[2]

Speaking Good Words

The third leading matter in the first step towards endearment of oneself to people is to speak good words when meeting a brother-in-faith. Many traditions have borne confirmations on exchanging greetings and speaking affectionately.

Imam al-Bāqir (‘a) is reported to have said:

إِنَّ اللهَ عَزَّ وَجَلَّ يُحِبُّ إِفْشَاءَ السَّلاَمِ.

Verily, Almighty Allah likes exchanging greetings.[3]

Imam al-Ṣādiq (‘a) is reported to have said within a long discourse,

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:409, S. 30, H. 2.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:483, H. 2.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:438, H. 1.

كَانَ عَلِيٌّ عَلَيْهِ السَّلاَمُ يَقُولُ: لاَ تَغْضَبُوا وَلاَ تُغْضِبُوا. أَفْشُوا السَّلاَمَ، وَأَطِيبُوا الْكَلاَمَ، وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ تَدْخُلُوا الْجَنَّةَ بِسَلاَمٍ: (السَّلاَمُ الْمُؤْمِنُ الْمُهَيْمِنُ).

Imam `Alī (‘a) used to say, “Do not be angry and do not enrage others. Exchange greetings, be courteous, and pray at night when people are asleep; you will easily be allowed into Paradise. Almighty Allah says, ‘He is Allah... the Giver of peace, the Granter of security, the Guardian over all... (59:23)’”[372]

Second Step: Shaking hands, Embracing, Kissing, and Expressing Love

Choosing the most appropriate manner in dealing with others is the second step through which courtesy, indulgence, and endearment of oneself to others can be practiced. In this step, the Holy Legislator has highlighted, urged, and advised of a number of manners.

Handshaking

To shake hands with others when meeting them gives expression to affection, love, and friendliness.

Through a valid chain of authority, Imam al-Bāqir (‘a) is reported to have said:

إِنَّ الْمُؤْمِنَيْنِ إِذَا إِلْتَقَيَا فَتَصَافَحَا أَقْبَلَ اللهُ عَلَيْهِمَا بِوَجْهِهِ، وَتَسَاقَطَتْ عَنْهُمَا الذُّنُوبُ كَمَا يَتَسَاقَطُ الْوَرَقُ مِنَ الشَّجَرِ.

When two believers meet and shake hands, Almighty Allah will advance to them with His Face and their sins will fall from them in the same way as leaves fall from trees.[373]

372- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:438, S. 34, H. 3.
373- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:554, H. 2.

Imam al-Ṣādiq (‘a) is reported to have said:

تَصَافَحُوا فَإِنَّها تَذْهَبُ بِالسَّخِيمَةِ.

Shake hands with each other, because this act removes rancor.[374]

Other traditions have confirmed the significance and vital role that shaking hands plays in building good social relations, in the capacity of its being another motto raised by Islam.[375]

Embracing and Kissing

To embrace and kiss each other is another manifestation of love and affection as well as an expression of courtesy.

A tradition holds that Imam al-Bāqir and Imam al-Ṣādiq (‘a) have said:

أَيُّمَا مُؤْمِنٍ خَرَجَ إِلَى أَخِيهِ يَزُورُهُ عَارِفاً بِحَقِّهِ كَتَبَ اللهُ لَهُ بِكُلِّ خُطْوَةٍ حَسَنَةً، وَمُحِيَتْ عَنْهُ سَيِّئَةٌ، وَرُفِعَتْ لَهُ دَرَجَةٌ، فَإِذَا طَرَقَ الْبَابَ فُتِحَتْ لَهُ أَبْوَابُ السَّمَاءِ، فَإِذَا إِلْتَقَيَا وَتَصَافَحَا وَتَعَانَقَا أَقْبَلَ اللهُ عَلَيْهِمَا بِوَجْهِهِ، ثُمَّ بَاهَى بِهِمَا الْمَلاَئِكَةَ فَيَقُولُ: أُنْظُرُوا إِلَى عَبْدَيَّ تَزَاوَرَا وَتَحَابَّا

Any believer who leaves his house intending to visit a brother-in-faith as an acknowledgement of his duty towards him, Almighty Allah shall record for him a reward for each step he walks, erase an evildoing he has committed, and raise him a rank. If he knocks the door of his brother-in-faith, the doors of the heavens shall be opened before him. If they meet, shake hands, and embrace each other, Almighty Allah shall advance to them with His Face and then take pride in them before the angels, saying, “Look at these two servants of Mine. They have

374- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:554, H. 5.
375- Refer to S. 27 of the same previous reference book.

فيَّ؛ حَقٌّ عَلَيَّ أَلاَّ أُعَذِّبَهُمَا بِالنَّارِ بَعْدَ ذَلِكَ الْمَوْقِفِ.

visited and loved each other for My sake. It is thus incumbent upon Me not to torture them with Hellfire after this situation of them."[1]

According to another authentic tradition, Imam al-Ṣādiq (‘a) has said:

إِنَّ الْمُؤْمِنَيْنِ إِذَا إِعْتَنَقَا غَمَرَتْهُمَا الرَّحْمَةُ، فَإِذَا إِلْتَزَمَا لاَ يُرِيدَانِ بِذَلِكَ إِلاَّ وَجْهَ اللهِ وَلاَ يُرِيدَانِ غَرَضاً مِنْ أَغْرَاضِ الدُّنْيَا، قِيلَ لَهُمَا: مَغْفُورٌ لَكُمَا فَاسْتَأْنِفَا. فَإِذَا أَقْبَلاَ عَلَى الْمُسَاءَلَةِ قَالَتِ الْمَلاَئِكَةُ بَعْضُهَا لِبَعْضٍ: تَنَحَّوْا عَنْهُمَا، فَإِنَّ لَهُمَا سِرّاً وَقَدْ سَتَرَهُ اللهُ عَلَيْهِمَا.

When two faithful believers embrace each other, mercy will spread over them. If they touch each other for no other purpose than seeking nearness to Almighty Allah, without having any worldly point, it will be then said to them, "You are forgiven. So, go on in this manner." If they hold a confidential talk, the angels will then say to each other, "Step aside! These two have a secret that Almighty Allah has covered for them."[2]

It has been narrated that when Ja`far ibn Abī-Ṭālib returned from Abyssinia (after years of refuge), his return concurred with the conquest of Khaybar at the hands of Imam `Alī (‘a). Once his eyes fell on Ja`far, the Holy Prophet (ṣ) walked twelve steps forward to receive Ja`far. He then embraced, kissed him between the eyes, wept, and said, "Indeed, I do not know for which matter I am happier. Is it for your return, Ja`far, or is it for the conquest of Khaybar that Almighty Allah has given at the hands of your brother?" Thus, the

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:563, H. 1.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:563, H. 2.

Holy Prophet (ṣ) wept for joy when he saw Ja`far.[378]

Through an authentic chain of authority, Imam al-Ṣādiq (‘a) is reported to have said:

إِنَّ مِنْ تَمَامِ التَّحِيَّةِ لِلْمُقِيمِ الْمُصَافَحَةَ، وَتَمَامُ التَّسْلِيمِ عَلَى الْمُسَافِرِ الْمُعَانَقَةُ.

Shaking hands is the consummate greeting of a resident, while embracing is the consummate greeting of one going on a journey.[379]

Telling About Love

The third matter in the second step towards endearing oneself to people is to tell the brothers-in-faith that you love them. To reveal this emotion can be once expressed practically through shaking hands, embracing, and kissing, or by directly saying it.

Concerning the second way, it is reported through a valid way of narration that Imam al-Ṣādiq (‘a) has said:

إِذَا أَحْبَبْتَ رَجُلاً فَأَخْبِرْهُ بِذَلِكَ، فَإِنَّهُ أَثْبَتُ لِلْمَوَدَّةِ بَيْنَكُمَا.

If you love somebody, you should inform him, because this way firms up affection between you and him more strongly.

According to another tradition,

فَإِنَّهُ أَبْقَى لِلْمَوَدَّةِ وَخَيْرٌ فِي الإِلْفَةِ.

... because it maintains affection and increases familiarity.

According to a third tradition, the Imam (‘a) is reported to have said:

إِذَا أَحْبَبْتَ أَحَداً مِنْ إِخْوَانِكَ

If you love one of your brothers-in-faith, you should inform him

378- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:559, H. 1.
379- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:449, S. 44, H. 1.

about that. Prophet Abraham (‘a) said, “‘My Lord! Show me how You give life to the dead?’ He said, ‘What! And do you not believe?’ He said, ‘Yes, but that my heart may be at ease.’” (2:260)[380]

فَأَعْلِمْهُ ذَلِكَ؛ فَإِنَّ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ قَالَ: (رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى. قَالَ: أَوَلَمْ تُؤْمِنْ؟ قَالَ: بَلَى، وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي).

Third Step: Etiquettes of Conversation and Sitting in Sessions

The third step towards courtesy and indulgence is commitment to good manners during sessions and conversations. Islamic legislation has taken special interest in this topic, revealed through the following points:

Etiquettes of Participation in Sessions

Islam has specified certain etiquettes for sitting in public sessions as well as certain manners of behavior in public assemblies and meetings. Some of these etiquettes are as follows:

Making room for new comers

One of these etiquettes is to make room and place in sessions and to leave these sessions once they are terminated. In this respect, the Holy Qur'ān says,

O you who believe! When it is said to you, “Make room in (your) assemblies,” then make ample room, Allah will give you ample; and when it is said, “Rise up,” then rise up; Allah will exalt

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380- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:434, S. 31, H. 1, 2, 3.

those of you who believe, and
those who are given knowledge
in high degrees. (58:11)

Imam al-Ṣādiq (‘a) is reported to have quoted the Holy Prophet (ṣ) as saying:

يَنْبَغِي لِلْجُلَسَاءِ فِي الصَّيْفِ أَنْ يَكُونَ بَيْنَ كُلِّ إِثْنَيْنِ مِقْدَارُ عَظْمِ الذِّرَاعِ لِئَلاَّ يَشِقَّ بَعْضُهُمْ عَلَى بَعْضٍ.

Persons sitting in one place in summer are required to leave a space that is as long as the arm bone between each couple of them so that none of them will make narrow the place of the others.[1]

About the exegesis of the holy verse,

Surely, we see you to be of the doers of good. (12:36)

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Imam al-Ṣādiq (‘a) is reported to have said:

كَانَ يُوَسِّعُ الْمَجْلِسَ، وَيَسْتَقْرِضُ لِلْمُحْتَاجِ، وَيُعِينُ الضَّعِيفَ.

Prophet Joseph (‘a) used to make room in sessions, ask for loans for the needy, and help the weak.[2]

In addition to the above, there are other etiquettes decided by the Holy Legislator in this regard.[3]

Receiving and Bidding Farewell

Another behavior to be practiced in general sessions is to receive and bid farewell those who join and leave these sessions.

Through a familiar way of narration, Imam al-Ṣādiq (‘a) is

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:405, S. 4, H. 2.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:405, S. 4, H. 1.
3- Refer to *Wasā'il al-Shī`ah*.

reported to have quoted the Holy Prophet (ṣ) as saying:

مِنْ حَقِّ الدَّاخِلِ عَلَى أَهْلِ الْبَيْتِ أَنْ يَمْشُوا مَعَهُ هُنَيْئَةً إِذَا دَخَلَ وَإِذَا خَرَجَ.

One of the duties that are incumbent upon a host towards the visitor is to walk with him for a short distance when he comes in or leaves the house.[1]

Following the Instructions of the Host

It is mannerly to sit where the owner of the house orders you to sit, because he knows better the most suitable places in his house to sit in, be it for the sake of honoring the guest or for the sake of the internal affairs of his house. In this regard, the Holy Prophet (ṣ) is reported to have said:

إِذَا دَخَلَ أَحَدُكُمْ عَلَى أَخِيهِ الْمُسْلِمِ فِي بَيْتِهِ فَهُوَ أَمِيرٌ عَلَيْهِ حَتَّى يَخْرُجَ.

When you enter the house of one of your brothers-in-faith, you should be obedient to his orders until you leave.[2]

Imam al-Ṣādiq (‘a) is reported to have quoted his father (‘a) as saying:

إِذَا دَخَلَ أَحَدُكُمْ عَلَى أَخِيهِ فِي رَحْلِهِ فَلْيَقْعُدْ حَيْثُ يَأْمُرُهُ صَاحِبُ الرَّحْلِ، فَإِنَّ صَاحِبَ الرَّحْلِ أَعْرَفُ بِعَوْرَةِ بَيْتِهِ مِنَ الدَّاخِلِ عَلَيْهِ.

When you enter the house of one of your brethren-in-faith, you should sit where the owner of the house orders you to sit, because he knows the gaps in his house more than the guest does.[3]

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:471, S. 70.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:471, S. 70.
3- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 8:476, S. 78, H. 1.

Manner of Sitting

Sayyid `Abd al-`Aẓīm al-Ḥasanī has reported that the Holy Prophet (ṣ) used to sit in one of three positions. (1) He used to squat; i.e. to sit with the hams resting on the backs of the heels, (2) he used to rest on the knees, or (3) he used to twist one leg and stretch the other on it. He never sat cross-legged.[1]

However, some traditions reported from the Ahl al-Bayt (ṣ) hold that it is acceptable to sit cross-legged for purpose of timely rest. Imam `Alī ibn al-Ḥusayn (‘a) is reported to have said:

إِنَّمَا جَلَسْتُ هَذِهِ الْجَلْسَةَ لِلْمِلاَلَةِ.

I have sat in this way because of fatigue.[2]

Apparently, the abovementioned three ways of sitting represented the utmost of courtesy on the one hand and the saving of place on the other, which suited the social and life situations of that time.

Modest Posture

To behave modestly in sitting is to choose the nearest space to sit in. In this regard, Imam al-Ṣādiq (‘a) is reported through a valid chain of authority to have said:

مَنْ رَضِيَ بِدُونِ الشَّرَفِ مِنَ الْمَجْلِسِ لَمْ يَزَلِ اللهُ وَمَلاَئِكَتُهُ يُصَلُّونَ عَلَيْهِ حَتَّى يَقُومَ.

He who accepts to sit in a less suitable place for his prestige, Almighty Allah and His angels will keep on blessing him until he leaves.[3]

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 8:472, S. 74, H. 1.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 8:473, H. 2.
3- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 8:474, H. 1.

This modesty is also reported to have been one of the Holy Prophet's manners. Imam al-Ṣādiq ('a) is reported to have said:

كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ إِذَا دَخَلَ مَنْزِلاً قَعَدَ فِي أَدْنَى الْمَجْلِسِ إِلَيْهِ حِينَ يَدْخُلُ.

The Messenger of Allah (ṣ) used to sit in the narrowest space he found in houses he visited.[1]

In this connection, it is worth mentioning that it is recommended to sit facing the kiblah direction and to avoid sitting opposite to sunlight so as to avoid the moral and material consequences stemming from it.[2]

Blessing the Sneezing

One of the prophetic traditions is to bless the person who sneezes. This means to address the sneezing person with the statement of '*yarḥamukallāhu* (Allah may have mercy upon you)'. The sneezer may then answer with the statement of '*yahdīkumullāhu wa yuṣliḥu bālakum* (May Allah guide you and improve your condition)' or similar statements like *'yaghfirullāhu lakum wa yarḥamukum* (May Allah forgive you and have mercy upon you)' or *'yaghfirullāhu lanā walakum* (May Allah forgive you and us)'. Following the example of the Holy Prophet (ṣ), the Holy Imams ('a) laid stress on this social manner.

In this regard, Imam al-Ṣādiq ('a) is reported to have said:

لِلْمُسْلِمِ عَلَى أَخِيهِ الْمُسْلِمِ مِنَ الْحَقِّ أَنْ يُسَلِّمَ عَلَيْهِ إِذَا

Some duties of a Muslim towards his brother-in-faith are: to greet him when they meet, to visit him when he is ailed, to act sincerely towards him

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 8:474, H. 2.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 8:475, S. 77-78.

لَقِيَـهُ، وَيَعُـودَهُ إِذَا مَـرِضَ، وَيَنْـصَحَ لَـهُ إِذَا غَـابَ، وُيَـسِّمَتَهُ إِذَا عَطَـسَ؛ يَقُـولُ: الْحَمْـدُ لله رَبِّ الْعَـالَمِينَ لاَ شَرِيكَ لَهُ. وَيَقُولُ: يَرْحَمُـكَ اللهُ. فَيُجِيـبُ يَقُـولُ لَـهُ: يَهْدِيكُمُ اللهُ وَيُصْلِحُ بَـالَكُمْ. وَيُجِيبَـهُ إِذَا دَعَـاهُ، وَيُـشَيِّعَهُ إِذَا مَاتَ.

while he is absent, to bless him when he sneezes. After one sneezes, he says immediately, 'alḥamdu lillāhi rabbi'l-`ālamīna lā sharīka lahū (All praise is due to Allah the Lord of the Worlds; there is no partner -in Lordship- with Him)'. His brother-in-faith may address him with the statement of 'yarḥamukallāhu (Allah may have mercy upon you)', and the sneezer then replies with the statement of 'yahdīkumullāhu wa yuṣliḥu bālakum (May Allah guide you and improve your condition)'. Also, to accept his invitations, and to participate in his funeral ceremony.[1]

Imam al-Ṣādiq ('a) is also reported to have quoted the Holy Prophet (ṣ) as saying:

إِذَا عَطَسَ الرَّجُلُ فَسَمِّتُوهُ وَلَوْ كَانَ مِنْ وَرَاءِ جَزِيرَةٍ.

If one sneezes, then you must bless him even if he is on the other side of an island.[2]

In this connection, a set of manners and instructions have been shown up. For instance, one is required to say '*alḥamdu lillāhi* (All praise is due to Allah) immediately after sneezing. It is also instructed to repeat the invocation of blessings upon the Holy Prophet and his Household three times immediately after sneezing and to repeat the same invocation three times when sneezing is repeated. It is also acceptable to bless the Dhimmi (a non-Muslim enjoying

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 8:459, H. 1.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 8:459, H. 2. More narrations of the same purport have been mentioned in the same section of this reference book.

protection of the Islamic state) when sneezing. Other manners have also been mentioned in this connection.[1]

Manners of Conversation

The Ahl al-Bayt (‘a) practiced a set of manners during conversations. The following manners are some more examples:

1. It is *obligatory to conceal whatever is said in private sessions because “meetings must be based on trust.* It is therefore, disallowed to reveal an issue concealed by the person involved in it before obtaining his permission, unless the addressee is trustworthy or the issue entails the good reputation of that person.”[2]

2. If there are *three persons sitting together, two of them must not talk confidentially to one another* and leave their third mate to wonder what they need to hide from him.

3. It is discommended to interrupt the discourse of somebody, because, it is reported from the Holy Prophet (ṣ), *“Whoever interrupts the discourse of one’s brother-in-faith, is as if he has scratched his face.”*

Limits of Laughter and Joking

As mentioned earlier, laughter must always be controlled. It has also been mentioned that the source of guffawing is Satan. In view of this, the Holy Imams (‘a) have called for being moderate in joking, because overdoing it begets rancor, reflects on spite, and brings up malice.

1- Refer to Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, Vol. 8 Etiquettes of Association, Sections 57-66.
2- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:471, S. 71, H. 3.

On the other hand, joking that is neither excessive nor borders on indecency is something approved of by the Holy Legislator, because it expresses a sort of amicability and endearment of oneself to others, as well as consistency with the spiritual and psychological situations of dialogue and conversation within the frame of the public social manners.

Through a valid chain of authority, Mu`ammar ibn Khallād is reported to have asked Imam al-Riḍā (‘a) whether it is acceptable or not to joke together and laugh in sessions.

The Imam (‘a) answered,

لاَ بَأْسَ مَا لَمْ يَكُنْ... فُحْشاً. إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ كَانَ يَأْتِيهِ الأَعْرَابِيُّ فَيُهْدِي إِلَيْهِ الْهَدِيَّةَ ثُمَّ يَقُولُ مَكَانَهُ: أَعْطِنَا ثَمَنَ هَدِيَّتِنَا. فَيَضْحَكُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ. وَكَانَ إِذَا إِغْتَمَّ يَقُولُ: مَا فَعَلَ الأَعْرَابِيُّ؟ لَيْتَهُ أَتَانَا!

There is no objection to this unless there is indecency. A Bedouin used to come to the Holy Prophet (ṣ) and offer him a present. When the Holy Prophet (ṣ) would accept it, the Bedouin would say jokingly, “Well, give me the price of my present!” The Holy Prophet (ṣ) would laugh for that. Then, when the Holy Prophet (ṣ) would be distressed, he would say, “Where is that Bedouin? I wish he were present now!”[1]

Imam al-Ṣādiq (‘a) is reported to have said:

إِنَّ اللهَ يُحِبُّ الْمُدَاعِبَ فِي الْجَمَاعَةِ بِلاَ رَفَثٍ.

Verily, Almighty Allah does love the one who jokes in assemblies, yet without indecency.[2]

Yūnus al-Shaybānī is reported to have said that Imam al-Ṣādiq (‘a) asked him, “Do you exchange pleasantries with

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:477, S. 80, H. 1.
2- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:478, S. 80, H. 5.

each other?"

"Very little," al-Shaybānī answered.

The Imam (ʻa) remarked,

فَلاَ تَفْعَلُوا، فَإِنَّ الْمُدَاعَبَةَ مِنْ حُسْنِ الْخُلُقِ، وَإِنَّكَ لَتُدْخِلُ بِهَا السُّرُورَ عَلَى أَخِيكَ. وَلَقَدْ كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يُدَاعِبُ الرَّجُلَ يُرِيدُ أَنْ يُسَرَّهُ.

Do not abandon them, because pleasantry is part of good nature. Through pleasantry, you give delight to your brother-in-faith. The Messenger of Allah (ṣ) used to exchange pleasantries with men in the intention of pleasing them.[1]

Al-Faḍl ibn Abī-Qurrah reported Imam al-Ṣādiq (ʻa) as saying:

مَا مِنْ مُؤْمِنٍ إِلاَّ وَفِيهِ دُعَابَةٌ... الْمِزَاحُ.

There is no (true) faithful believer except that he enjoys good-natured remarks; that is joking.[2]

Acceptance of Favors and Kind Acts

It is recommended to accept favors and kind acts when they are offered, because acceptance of such acts are considered amicability, endearment to people, and good manners. Many traditions encourage accepting such acts, maintaining that none except a "donkey" may refuse. Such kind acts can take many forms, such as making room in a session and offering a cushion to sit on, a perfume, or any other thing, which carries an indication of honoring one in public sessions and assemblies.

Through a valid way of narration, `Abdullāh ibn Ja`far reports in the book of *Qurb al-Isnād* that Imam al-Ṣādiq (ʻa),

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:478, S. 80, H. 4.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:477, H. 3.

on the authority of his fathers, quoted the Holy Prophet (ṣ) to have said:

إِذَا عُرِضَ عَلَى أَحَدِكُمُ الْكَرَامَةُ فَلاَ يَرُدَّهَا، فَإِنَّمَا يَرُدُّ الْكَرَامَةَ الْحِمَارُ.

If a kind act is offered to you, you must not refuse it, because only donkeys refuse acts of kindness.[1]

When he was asked about the meaning of acts of kindness, Imam al-Riḍā (‘a) answered,

ذَلِكَ فِي الطِّيبِ يُعْرَضُ عَلَيْهِ وَالتَّوْسِعَةِ فِي الْمَجَالِسِ؛ مَنْ أَبَاهُمَا كَانَ كَمَا قَالَ.

Acts of kindness are such as perfumes that are offered to somebody and rooms that are made in sessions. He who refuses such acts is as exactly as what has been said about him.[2]

According to other narrations, cushions that are offered to a new comer in a session as well as any other such acts are added to acts of kindness.[3]

Fourth Step: Respect and Reverence

In the fifth rule of the Islamic concept of social relations, all comportments of kindness and favor are undoubtedly examples of courtesy, amicability, and endearment of oneself to people. More details and clarifications will be mentioned in the coming discussion of the superstructure of this fifth rule.

Respect and reverence fall under and are examples of acts of kindness and favor. However, because this topic is also related to the topic of meetings among believers, it is

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:470, H. 7.
2- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:470, H. 5.
3- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:477, H. 3 & 4.

appropriate to mention it in this discussion of amicability and endearment of oneself to people, because it has been dedicated to this topic.

The special interest taken by the Holy Legislator in this topic can be noticed through the set of laws, regulations, and etiquettes set down by Him, some of which are as follows:

Veneration and Reverence

Confirmation on the necessity of deferring to one's companions has been made through many traditions. For instance, Imam al-Ṣādiq (‘a) is reported to have said:

كَانَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلاَمُ يَقُولُ: عَظِّمُوا أَصْحَابَكُمْ وَوَقِّرُوهُمْ، وَلاَ يَتَهَجَّمْ بَعْضُكُمْ عَلَى بَعْضٍ.

Abū-Ja`far (al-Bāqir) (‘a) used to say, "Venerate and have respect for your companions, and do not assail each other."[1]

In the previously mentioned discussion of special treatments, we have mentioned some traditions revealing the Ahl al-Bayt's teachings about respecting and showing consideration for old people and celebrated personalities. In these traditions, the Holy Imams (‘a) have said that showing respect to such people is a sort of veneration of Almighty Allah.

Treating Muslims and Noble People with Deference

The Ahl al-Bayt (‘a) have also instructed treating Muslims in general and noble personalities in particular with deference and to confer honor upon persons who join public meetings. Some aspects of this instruction have been previously cited in the course of the disapproval of rejecting acts of kindness.

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 12:15, H. 5.

Besides, the approval of this manner can be inferred from the Holy Prophet's behavior with `Adī ibn Ḥātam, as reported by Imam `Alī ('a) who said:

When `Adī ibn Ḥātam visited the Holy Prophet (ṣ), he allowed him to enter his house which had no furniture at all except a rug made of palm leaves and a pillow made of skin. The Holy Prophet (ṣ) offered them to `Adī to sit on.[1]

Imam al-Ṣādiq ('a) is reported to have quoted the Holy Prophet (ṣ) as saying:

مَنْ أَكْرَمَ أَخَاهُ الْمُؤْمِنَ بِكَلِمَةٍ يُلَطِّفُهُ بِهَا، وَفَرَّجَ عَنْهُ كُرْبَتَهُ لَمْ يَزَلْ فِي ظِلِّ اللهِ الْمَمْدُودِ عَلَيْهِ مِنَ الرَّحْمَةِ مَا كَانَ فِي ذَلِكَ.

He who confers honor upon his brother-in-faith by a nice word and relieves his agony will stay under the shade of Almighty Allah that covers him with mercy as long as he is in that state.[2]

The Holy Prophet (ṣ) is reported to have said:

إِذَا أَتَاكُمْ شَرِيفُ قَوْمٍ فَأَكْرِمُوهُ.

If an eminent person comes to you, you should confer honor upon him.[3]

Imam al-Ṣādiq ('a) is reported to have quoted the Holy Prophet (ṣ) as saying:

إِذَا أَتَاكُمْ كَرِيمُ قَوْمٍ فَأَكْرِمُوهُ.

If a person that is reputed among his people comes to you, you should confer honor upon him.[4]

Exegetes have explained that an eminent person intended in

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:468, H. 4.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 11:591, S. 31, H. 2.
3- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:468, H. 1.
4- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:469, H. 2.

the previous traditions stands for the wealthy, the highborn stands for the doer of kind acts, and the honorable stands for the pious.[408]
Actually, this instruction is not limited to these persons; it is more expansive.

According to a validly reported tradition, Imam al-Ṣādiq (‘a) has said:

مَنْ أَتَاهُ أَخُوهُ الْمسْلِمُ فَأَكْرَمَهُ فَإِنَّمَا أَكْرَمَ اللهَ عَزَّ وَجَلَّ.

He who honors his brother-in-faith who visits him has in fact honored Almighty Allah.[409]

Using the Most Favorable Names

It is also recommended to call people with the most favorable names to them and to call them with their dearest surnames to them, because this involves veneration and endearment of oneself to them.

Shaykh al-Kulaynī has reported through a valid chain of authority that Imam al-Riḍā (‘a) said:

408- Al-Ḥurr al-`Amilī has reported the following in his book of *Wasā’il al-Shī`ah* 12:100, H. 1: Al-Ḥajjāl has reported that he said to Jamīl ibn Darrāj that the Holy Prophet (ṣ) was reported to have said, “*If a person that is reputed among his people comes to you, confer honor upon him.*” Jamīl confirmed this. “What is meant by a reputed person?” al-Ḥajjāl asked. “I asked Abū-`Abdullāh (Imam al-Ṣādiq) about this,” Jamīl answered, “He said that *a reputed person is the wealthy.”* “What is meant by the highborn?” al-Ḥajjāl asked. *“A highborn is he who does kind acts,”* answered Jamīl. “What is meant by honor?” al-Ḥajjāl asked. “*Honor is piety,”* answered Jamīl. [*translator*]
409- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:590, H. 1.

إِذَا كَانَ الرَّجُلُ حَاضِراً فَكَنِّهِ، وَإِذَا كَانَ غَائِباً فَسَمِّهِ.

When you want to refer to a present man, you may use his surname, and when he is absent, you may use his first name.[410]

This is so because reference to an absent person requires more accuracy than the present; therefore, to mention the name of an absent person makes the others know him better, while to mention the present with the surname does not require much introduction.

The Holy Prophet (ṣ) is reported to have called his companions with the dearest names to them as a sign of conferring honor upon them and making their hearts incline towards him. He would also give nicknames to those who did not have one. After that, all people would call them with these nicknames used by the Holy Prophet (ṣ). He would also use nicknames for childless women and those who had not yet given birth to any child. Making their hearts incline towards him, the Holy Prophet (ṣ) used to give nicknames to children, too.

In this regard, it is reported that `Umar, once asked Ṣuhayb, "Why are you called by a nickname while you are childless?"

He answered, "It was the Holy Prophet (ṣ) who nicknamed me Abū-Yaḥyā."[411]

Abū-Bakrah has reported that the Holy Prophet (ṣ) nicknamed him so after he had ridden a young she-camel (bakrah) that led him to al-Ṭa'if.[412]

410- Shaykh al-Kulaynī, *al-Kāfī* 2:671, H. 2.
411- *Sunan Ibn Mājah* 2:1231, H. 3738. [*translator*]
412- Al-Haythamī, *Majma` al-Zawā'id* 6:190. [*translator*]

KIND ACTS AND TAKING THE LEAD IN CHARITY

In our discourse about the fifth rule in the superstructure of the Islamic concept of social relations; namely, kind acts and taking the lead to charity, we can touch on expansive horizons, because the majority of the previously cited items and details fall under this topic although some of them are possess other features as well.

For instance, we have referred to the topics of exchanging salutations and forbiddance of separation and alienation among Muslims within the first aspect of openness in social relations, because these topics act as two demonstrations of openness in social relations. Meanwhile, to begin with greeting others and to mend one's ruptured relations are acts of kindness to the other party.

The same thing is applicable to principles of social solidarity, supporting and helping each other, and enjoining the right and forbidding the evil. These three principles have been previously discussed under the rule of reinforcing the social structure. The same thing is also applicable to other items like thinking well about others initially, overlooking their maltreatment or abuse, behaving modestly, and enduring the malicious acts of the envious. Although the last two features have been previously mentioned under the rule of control over sentiments and emotions, they have something to do with acts of kindness and taking the lead in charitable deeds.

Besides, the totality of the manners of amicability, courteous behavior, and mannerliness, are also sorts of kind and charitable acts. So are the majority of religious and social duties and commitments, which are considered acts of kindness in the totality of man's movement in the field of building good social relations with others.

In view of this fact, we will devote our discussion of the superstructure of this rule to mentioning four aspects related to the rule of kind acts and taking the lead in charity.

Regulations of Kind Acts

This aspect discusses the general guidelines and regulations of kind acts. In the coming points, a general glance will be taken at these guidelines and regulations.

Balance between Profit and Loss

It goes with saying that kindness is well-liked act that, in the majority of its applications, expresses altruism, because it is founded on the concepts of fraternity, justice, and equality among believers. Nonetheless, a doer of kind acts must take into account that he must not cause himself damage and loss more than the advantage and profit offered to his brother-in-faith. For instance, when one offers an amount of money or a title in compensation of another amount or title, the advantage for oneself must be more than, or at least equal to, the profit that he offers to the others. This is in the field of transactions and financial compensations. This warning has been mentioned in traditions reported from the Ahl al-Bayt (‘a). In this connection, al-Ḥasan ibn Muḥammad al-Ṭūsī, in his book of *al-Majālis*, has reported through a valid chain of authority that Ismā`īl ibn Khālid heard Imam al-Ṣādiq (‘a) saying:

جَمَعَنَا أَبُو جَعْفَرٍ (الْبَاقِرُ) عَلَيْهِ السَّلاَمُ فَقَالَ: يَا بَنِيَّ، إِيَّاكُمْ وَالتَّعَرُّضَ لِلْحُقُوقِ، وَاصْبِرُوا عَلَى

Abū-Ja`far al-Bāqir (‘a) gathered us (i.e. his sons) and said, “O sons, beware of exposing yourselves to violating the rights of the others, and act patiently towards catastrophes. When one

of your folks asks you to engage yourselves in a matter that causes you bigger damage than the profit he gains, then do not respond to him."[1]

النَّوَائِبِ، وَإِنْ دَعَاكُمْ بَعْضُ قَوْمِكُمْ إِلَى أَمْرٍ ضَرَرُهُ عَلَيْكُمْ أَكْثَرُ مِنْ نَفْعِهِ لَهُ فَلاَ تُجِيبُوهُ.

Shaykh al-Kulaynī, in his book of *al-Kāfī*, has referred to the same in several traditions reported from Imam al-Ṣādiq and Imam al-Kāẓim (‘a):

Do not engage yourself in an issue that causes you bigger damage than the profit it brings to your brother-in-faith.

لاَ تَدْخُلْ لأَخِيكَ فِي أَمْرٍ مَضَرَّتُهُ عَلَيْكَ أَعْظَمُ مِنْ مَنْفَعَتِهِ لَهُ.

Do not give from yourself to your brothers-in-faith things that cause you bigger damage than the profit they gain.[2]

لاَ تَبْذُلْ لإِخْوَانِكَ مِنْ نَفْسِكَ مَا ضُرُّهُ عَلَيْكَ أَكْثَرُ مِنْ مَنْفَعَتِهِ لَهُمْ.

Immediateness in Offering Kind Acts

An act of kindness should be done as immediately and secretly as possible and should be belittled in the eyes of the one to whom it is done, because this brings about spiritual, mental, and social outcomes to the doer of the kind act in particular and the people of favors in general. In this respect, Shaykh al-Kulaynī, in his book of *al-Kāfī*, and Shaykh al-Ṣadūq, in his books of *Man-Lā-Yaḥḍuruhul-Faqīh* and *al-Khiṣāl*, have reported that Imam al-Ṣādiq (‘a) said:

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:544, H. 6.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:544, H. 1 & 2.

رَأَيْتُ الْمَعْرُوفَ لاَ يَتِمُّ إِلاَّ بِثَلاَث: تَصْغِيرِه، وَسَتْرِه، وَتَعْجِيلِه، فَإِنَّكَ إِذَا صَغَّرْتَهُ عَظَّمْتَهُ عِنْدَ مَنْ تَصْنَعُهُ إِلَيْهِ، وَإِذَا سَتَرْتَهُ تَمَّمْتَهُ، وَإِذَا عَجَّلْتَهُ هَنَّأْتَهُ، وَإِذَا كَانَ غَيْرَ ذَلِكَ سَخَّفْتَهُ وَنَكَّدْتَهُ.

I have found that favors are worthless unless belittled, veiled, and provided immediately. If you belittle your favor, you will surely make it great in the eyes of the one to whom you have done it. If you cover it up, you will surely have accomplished it. If you offer it as soon as possible, you will surely have given it pleasantly; otherwise, you will destroy it and give unpleasantly.[1]

Imam `Alī (‘a) is reported to have said:

لاَ يَسْتَقِيمُ قَضَاءُ الْحَوَائِجِ إِلاَّ بِثَلاَث، بِاسْتِصْغَارِهَا لِتَعْظُمَ، وَبِاسْتِكْتَامِهَا لِتَظْهَرَ، وَبِتَعْجِيلِهَا لِتَهْنُؤَ.

The settling of the others’ needs cannot be consummated except by three attributes: it must be belittled so that it will be great in the eyes of those to whom it was made. It must be given secretly so that it will be manifested. It must be immediate so that it becomes pleasant.[2]

Through a valid chain of authority, Ḥamrān has reported that he heard Imam al-Bāqir (‘a) saying:

لِكُلِّ شَيْءٍ ثَمَرَةٌ، وَثَمَرَةُ الْمَعْرُوفِ تَعْجِيلُ السِّرَاحِ.

Everything has a fruit, and the fruit of doing a favor is to do it as immediately as possible.[3]

Doing Kind Acts to Those Who Deserve Them

It is important to do kind acts and favors to those who

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:542, H. 1.
2- *Nahj al-Balāghah*, Saying No. 101.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:543, H. 2.

deserve them only; i.e. the virtuous people, because it is unfit to do favors to unworthy people.

It is worth mentioning that this regulation is not in violation of the aforementioned advice of doing favors to all people, because this advice is applicable when the one to whom a favor is done is unknown. Generally, it is highly suggested to do favors due to love for favor, but when one discovers that the one to whom a favor is intended to be done is wicked and unworthy enough to receive such acts, then the favor done to him will be useless and, moreover, bring about negative results under certain conditions. One of these negative results is that such a wicked person, when denying or acting ungratefully towards the favorer, will cause cessation of doing favors to others.

In this connection, many traditions, confirmed by many others, have been validly reported from the Holy Imams of the Ahl al-Bayt (‘a).

Sayf ibn `Umayrah has reported that Imam al-Ṣādiq (‘a) said to al-Mufaḍḍal ibn `Umar,

يَا مُفَضَّلُ، إِذَا أَرَدْتَ أَنْ تَعْلَمَ أَشَقِيٌّ الرَّجُلُ أَمْ سَعِيدٌ، فَانْظُرْ سَيْبَهُ وَمَعْرُوفَهُ إِلَى مَنْ يَصْنَعُهُ، فَإِنْ كَانَ يَصْنَعُهُ إِلَى مَنْ هُوَ أَهْلُهُ فَاعْلَمْ أَنَّهُ إِلَى خَيْرٍ، وَإِنْ كَانَ يَصْنَعُهُ إِلَى غَيْرِ أَهْلِهِ فَاعْلَمْ أَنَّهُ لَيْسَ لَهُ عِنْدَ اللّهِ خَيْرٌ.

O Mufaḍḍal, if you want to know whether someone is wretched or blessed, you should regard who receives his favor and act of kindness. If he does them to worthy people, then let it be known to you that he is heading for goodness, but if he does them to unworthy people, then let it be known to you that he will deserve no item of goodness with Allah.[1]

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:532, H. 1.

Imam `Alī (‘a) has said:

مَنْ كَانَ لَهُ مِنْكُمْ مَالٌ فَإِيَّاهُ وَالْفَسَادَ، فَإِنَّ إِعْطَاءَهُ فِي غَيْرِ حَقِّهِ تَبْذِيرٌ وَإِسْرَافٌ، وَهُوَ يَرْفَعُ ذِكْرَ صَاحِبِهِ فِي النَّاسِ، وَيَضَعُهُ عِنْدَ اللّهِ، وَلَمْ يَضَعِ امْرُؤٌ مَالَهُ فِي غَيْرِ حَقِّهِ وَعِنْدَ غَيْرِ أَهْلِهِ إِلاَّ حَرَمَهُ اللّهُ شُكْرَهُمْ وَكَانَ لِغَيْرِهِ وِدُّهُمْ، فَإِنْ بَقِيَ مَعَهُ بَقِيَّةٌ مِمَّنْ يُظْهِرُ الشُّكْرَ لَهُ وَيُرِيدُ النُّصْحَ فَإِنَّمَا ذَلِكَ مَلَقٌ وَكَذِبٌ، فَإِنْ زَلَّتْ بِهِ النَّعْلُ ثُمَّ إِحْتَاجَ إِلَى مَعُونَتِهِمْ وَمُكَافَأَتِهِمْ فَأَلأَمُ خَلِيلٍ وَشَرُّ خَدِينٍ. وَلَمْ يَضَعِ امْرُؤٌ مَالَهُ فِي غَيْرِ حَقِّهِ وَعِنْدَ غَيْرِ أَهْلِهِ إِلاَّ لَمْ يَكُنْ لَهُ مِنَ الْحَظِّ فِي مَا أَتَى إِلاَّ مَحْمَدَةُ اللِّئَامِ وَثَنَاءُ الأَشْرَارِ مَا دَامَ مُنْعِماً مُفْضِلاً وَمَقَالَةُ الْجَاهِلِ: مَا أَجْوَدَهُ! وَهُوَ عِنْدَ اللّهِ بَخِيلٌ. فَأَيُّ حَظٍّ أَبْوَرُ وَأَخْسَرُ مِنْ هَذَا الْحَظِّ؟! وَأَيُّ فَائِدَةٍ مَعْرُوفٍ أَقَلُّ مِنْ هَذَا الْمَعْرُوفِ؟! فَمَنْ كَانَ مِنْكُمْ لَهُ مَالٌ فَلْيَصِلْ بِهِ الْقَرَابَةَ، وَلْيُحْسِنْ مِنْهُ الضِّيَافَةَ،

Let him who has riches beware of extravagance, because to give out of that wealth unduly is certainly wastefulness and lavishness. Although it honors the giver among people, it disgraces him in the view of Almighty Allah. If man gives out his wealth improperly or to those who do not deserve it, then Almighty Allah will deprive him of their gratefulness, and their love, too, will be for others. Only slavish flatterers and liars will show him false gratitude and give him insincere advice. Then, if he slips and needs their help and compensation, they will prove themselves as the worst comrades and the most ignoble friends. Yet again, anyone who gives out of his wealth unduly or to people who do not deserve it, will have no reward except praise of the lowly, commendation of the wicked—as long as he gives them munificently and benignly—and the ignorant will express their admiration of his generosity while he is regarded as stingy by Almighty Allah. Is there then any fate more ill-omened than this? Is there a more profitless favor? He who has some riches must use it in fields like building good

وَلْيَفُكَّ بِهِ الْعَانِيَ وَالأَسِيرَ وَابْنَ السَّبِيلِ، فَإِنَّ الْفَوْزَ بِهَذِهِ الْخِصَالِ مَكَارِمُ الدُّنْيَا وَشَرَفُ الآخِرَةِ.

relations with relatives, receiving guests hospitably, releasing paupers, prisoners, and wayfarers. If he does so, he will then win good reputation in this world and honor in the Hereafter.[419]

Within his instructive words to Imam `Alī (‘a), the Holy Prophet (ṣ) said:

يَا عَلِيُّ، أَرْبَعَةٌ تَذْهَبُ ضَيَاعاً: الأَكْلُ عَلَى الشِّبَعِ، وَالسِّرَاجُ فِي الْقَمَرِ، وَالزَّرْعُ فِي السَّبْخَةِ، وَالصَّنِيعَةُ عِنْدَ غَيْرِ أَهْلِهَا.

O `Alī, four matters go waste: to eat after satiety, to light a lamp in the moonlight, to seed in briny land, and to do favors to the undeserving.

Responding to Kind Acts

When Almighty Allah blesses one of His servants with gifts and blessings, the servant must undertake their responsibility through spending more and offering more acts of kindness. Naturally, people will betake themselves to those upon whom Almighty Allah has conferred open boons and disturb them with requests. As a result, much pressure and stress will be caused to these wealthy people. Treating this situation, the Ahl al-Bayt (‘a) have maintained, as a regulation, that wealthy people must undergo the burden of the graces they are enjoying and must endure such pressures by responding to the requests of people. If they do so, this will conduce to the permanence, stability, and continuity of these boons; otherwise, they will expose these boons to elimination. To this fact and inescapable norm that is applicable to all divine boons, the

419- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:532, H. 3.

Ahl al-Bayt (‘a) have called the attentions of the virtuous community from amongst their followers. Imam al-Ṣādiq (‘a) is thus reported to have said:

مَنْ عَظُمَتْ نِعْمَةُ اللّه عَلَيْه إشْتَدَّتْ مَؤُنَةُ النَّاسِ إلَيْه؛ فَاسْتَدِيمُوا النِّعْمَةَ باحْتمَال الْمَؤُنَة، وَلاَ تُعَرِّضُوهَا للزَّوَال، فَقَلَّ مَنْ زَالَتْ عَنْهُ النِّعْمَةُ فَكَادَتْ أنْ تَعُودَ إلَيْه.

The more graces Almighty Allah confers upon someone, the more people move towards him with requests. Therefore, make graces permanent for yourself by means of bearing the burdens (caused to you by people). Do not expose these graces to elimination, because it rarely happens that graces, which have been removed from someone, are given back to him.[420]

Abān ibn Taghlib has reported that Imam al-Ṣādiq (‘a) said to Ḥusayn al-Ṣaḥḥāf,

يَا حُسَيْنُ، مَا ظَاهَرَ اللّهُ عَلَى عَبْدٍ النِّعَمَ حَتَّى ظَاهَرَ عَلَيْه مَؤُنَةَ النَّاسِ، فَمَنْ صَبَرَ لَهُمْ وَقَامَ بِشَأْنِهِمْ زَادَهُ اللّهُ في نعَمه عَلَيْه عِنْدَهُمْ، وَمَنْ لَمْ يَصْبِرْ لَهُمْ وَلَمْ يَقُمْ بِشَأْنِهِمْ أزَالَ اللّهُ عَزَّ وَجَلَّ عَنْهُ تِلْكَ النِّعْمَةَ.

O Ḥusayn, whenever Almighty Allah abundantly graces someone, He overburdens him with requests of people. Hence, he who treats them patiently and responds to their requests will be graced more by Almighty Allah because of them, but he who neither treats them patiently nor responds to their requests, Almighty Allah will remove those graces from him.[421]

Imam `Alī (‘a) is reported to have said:

420- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:549, H. 1.
421- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:549, H. 3.

إِنَّ لله تَعَـالَى فِـي كُـلِّ نِعْمَـةٍ حَقّـاً، فَمَـنْ أَدَّاهُ زَادَهُ اللّهُ مِنْهَا، وَمَنْ قَصَّرَ خَاطَرَ بِزَوَالِ نِعْمَتِه.

In each and every grace, there is a duty to be carried out towards Almighty Allah. If one carries out that duty, Almighty Allah will increase that grace from him, but if one fails to fulfill it, one will risk permanence of that grace.[1]

إِنَّ لله عِبَـاداً يَخْتَـصُّهُمْ بِـالنِّعَمِ لِمَنَـافِعِ الْعِبَـادِ، فَيُقِرُّهَـا فِـي أَيْدِيهِمْ مَا بَذَلُوهَا، فَإِذَا مَنَعُوهَا نَزَعَهَـا مِـنْهُمْ ثُـمَّ حَوَّلَهَـا إِلَـى غَيْرِهِمْ.

There are certain servants of Almighty Allah who are graced exclusively, in order to benefit other servants. He therefore makes these graces unwavering in their hands as long as they give generously. But if they refrain, Almighty Allah will deprive them of these graces and transfer them to other servants.[2]

Appreciation of Favors and Kind Acts

When Almighty Allah endues a servant of Him with a favor directly or through another servant who acts kindly towards him and does him a favor, then it is necessary for the servant to appreciate this boon and favor. Being thankful for favors makes their flow continuous for the grateful, while ingratitude causes favors to fade away. One of the best varieties of thanksgiving is to do favors to others, to act kindly towards them, to thank the Munificent Lord, and to thank His charitable servants.

Muḥammad ibn `Ajlān has reported that he heard Imam al-Ṣādiq (‘a) saying:

أَحْسِنُوا جِوَارَ النِّعَمِ.

Remain in the neighborhood of blessings.

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:550, H. 7.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:550, H. 10.

“How can we remain in the neighborhood of graces?” asked the reporter.

Imam al-Ṣādiq (‘a) answered,

الـشُّكْرُ لِمَـنْ أَنْعَـمَ بِهَـا وَأَدَاءُ حُقُوقِهَا.

By thanking those who have favored you with those blessings and fulfilling your duties towards these favors.[1]

Dāwūd ibn Sarḥān has reported that he, along with others, was in the presence of Imam al-Ṣādiq (‘a) when Sadīr al-Ṣayrafī entered, offered a salutation, and sat down. The Imam (‘a) then said to him,

يَـا سَـدِيرُ، مَـا كَثُـرَ مَـالُ أَحَـدٍ قَـطُّ إِلاَّ كَثُـرَتِ الْحُجَّـةُ للهِ تَعَـالَى عَلَيْـهِ، فَـإِنْ قَدِرْتُمْ تَدْفَعُونَهَا عَنْ أَنْفُسِكُمْ فَافْعَلُوا.

O Sadīr, the more riches one may hold, the stronger will be Almighty Allah’s argument against him. If you can, try to repel this argument against yourself.

“O son of Allah’s Messenger!” asked Sadīr, “How can we repel it?”

The Imam (‘a) answered,

بِقَـضَاءِ حَـوَائِجِ إِخْـوَانِكُمْ مِـنْ أَمْوَالِكُمْ... تَلَقَّوُا النِّعَمَ يَـا سَـدِيرُ بِحُسْنِ مُجَاوَرَتِهَـا، وَاشْـكُرُوا مَـنْ أَنْعَـمَ عَلَيْكُمْ، وَأَنْعِمُـوا عَلَـى مَـنْ شَكَرَكُمْ، فَإِنَّكُمْ إِذَا كُنْتُمْ كَذَلِكَ إِسْـتَوْجَبْتُمْ مِـنَ اللهِ الزِّيَـادَةَ، وَمِـنْ

You can repel it by means of spending your wealth to fulfill the requests of your brothers-in-faith. O Sadīr, receive graces by means of remaining in their neighborhood. Thank those who have bestowed you with graces, and bestow upon those who have thanked you with graces, for if you do all that, then you will deserve increase of graces from Almighty Allah and sincerity

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:552, H. 3.

إِخْـوَانِكُمُ الْمُنَاصَـحَةَ: (لَـئِنْ شَكَرْتُمْ لأَزِيدَنَّكُمْ).

from your brothers-in-faith. Hence, Almighty Allah says, "If you are grateful, I shall certainly give you more. (14:7)"[1]

Falling under the same regulation, to reward an act of kindness with a similar act or with even a doubly better act, or with a prayer of goodness and excellent reward for the doer of that act of kindness is another way of appreciating favors.

The Holy Prophet (ṣ) is reported to have said:

كَفَـاكَ بِثَنَائِـكَ عَلَـى أَخِيـكَ إِذَا أَسْدَى إِلَيْكَ مَعْرُوفاً أَنْ تَقُولَ لَهُ: جَزَاكَ اللهُ خَيْراً، وَإِذَا ذُكِرَ وَلَيْسَ هُوَ فِي الْمَجْلِسِ أَنْ تَقُولَ: جَزَاهُ اللهُ خَيْراً. فَإِذاً أَنْتَ قَدْ كَافَأْتَهُ.

It is sufficient commendation to say to your brother-in-faith who has done you a favor, "May Allah reward you with goodness." When a reference to him is made in a session from which he is absent, it is sufficient to say, "May Allah reward him with goodness." If you do so, you will have rewarded him adequately.[2]

The Ahl al-Bayt (ʻa) have thus encouraged showing gratitude for favors and disapproved of ingratitude. In this respect, Imam al-Ṣādiq (ʻa) is reported to have said:

لَعَنَ اللهُ قَاطِعِي سَبِيلِ الْمَعْرُوفِ... الرَّجُـلُ يُـصْنَعُ إِلَيْـهِ الْمَعْـرُوفُ فَيَكْفُرُهُ، فَيَمْتَنِعُ صَاحِبُهُ مِنْ أَنْ يَصْنَعَ ذَلِكَ إِلَى غَيْرِهِ.

May Allah curse the interrupters of the way to favors... This is when the one whom has been done a favor does not show gratitude. As a result, the one who has done the favor will stop doing any further favor to anyone else.[3]

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:552, H. 7.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:537, H. 7.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:539, H. 1.

He (‘a) is also reported to have quoted the Holy Prophet (ṣ) as saying:

مَنْ أُتيَ إِلَيْه مَعْرُوفاً فَلْيُكَافِئْ بِه، فَإِنْ عَجَزَ فَلْيُثْنِ عَلَيْه، فَإِنْ لَمْ يَفْعَلْ فَقَدْ كَفَرَ النِّعْمَةَ.

Whoever receives a favor must return it. If he is incapable of doing so, he must then thank for it. If he does not, he has been ungrateful.[1]

`Ammār al-Dahnī is reported to have said that he heard Imam Zayn al-`Ābidīn (`Alī ibn al-Ḥusayn) (‘a) saying:

إِنَّ اللهَ يُحبُّ كُلَّ قَلْبٍ حَزِينٍ، وَيُحبُّ كُلَّ عَبْدٍ شَكُورٍ. يَقُولُ اللهُ تَبَارَكَ وَتَعَالَى لِعَبْدٍ مِنْ عَبِيدِه يَوْمَ الْقِيَامَةِ: أَشَكَرْتَ فُلَانَاً؟ فَيَقُولُ: بَلْ شَكَرْتُكَ يَا رَبِّ. فَيَقُولُ: لَمْ تَشْكُرْنِي إِنْ لَمْ تَشْكُرْهُ... أَشْكَرُكُمْ للهِ أَشْكَرُكُمْ لِلنَّاسِ.

Verily, Almighty Allah loves sympathetic people and His grateful servants. Allah, the Blessed and Exalted, will ask one of His servants on the Day of Resurrection, “Have you thanked so-and-so?” The servant will answer, “No, but I have thanked You, O Lord, instead!” The Lord will say, “As long you have not thanked him, this means that you have not thanked Me!” The most thankful to Almighty Allah are also thankful to people.[2]

Fulfillment of Duties towards Others

The second aspect of doing favors to others is to carry out the duties that Almighty Allah has made obligatory upon Muslims towards each other and towards the faithful believers. Let us refer to another set of examples and applications that express the superstructure of this aspect, not to forget that some of these are obligatory and others recommended.

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:539, H. 2.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:539, H. 3.

Lenience with Companions

When one accompanies another on a journey or associates with him in a school or a certain task, the two parties will be bound to observe certain duties towards each other. According to these duties, they are required to be lenient with each other and to do acts of kindness and favors to one another. These duties have been confirmed in many traditions reported from the Ahl al-Bayt (‘a).

Imam al-Ṣādiq (‘a) is reported to have quoted the Holy Prophet (ṣ) as saying:

مَـا إصْـطَحَبَ إثْنَـانِ إلاَّ كَـانَ أَعْظَمَهُمَا أَجْـراً وَأَحَبَّهُمَـا إِلَـى اللهِ عَزَّ وَجَلَّ أَرْفَقُهُمَا بِصَاحِبِهِ.

When two persons accompany each other, the one who is more lenient with his companion than the other shall be the one of greater reward and the dearest to Almighty Allah.[430]

Imam al-Ṣādiq (‘a), on the authority of his fathers, is reported to have quoted the Holy Prophet (ṣ) as saying:

إِذَا كُنْتُمْ فِي سَفَرٍ فَمَرِضَ أَحَدُكُمْ فَأَقِيمُوا عَلَيْهِ ثَلاَثَةَ أَيَّامٍ.

When one of your companions in a journey feels sick, you must reside there for three days.[431]

Granting the Brothers-in-Faith’s Requests

Another duty towards one’s brother-in-faith is to grant his requests, because this is one of the general duties of Muslims towards each other. Many traditions, reported from the Ahl al-Bayt (‘a), have confirmed the recommendation of such acts in general and the abundant

430- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:492, H. 2.
431- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:492, H. 3.

rewards obtained due to doing such acts, not to mention the positive and worldly fruits that are gained as a result of this act.

Imam al-Bāqir (‘a) is reported to have said:

إِنَّ الْمُـؤْمِنَ لَتَـرِدُ عَلَيْـهِ الْحَاجَـةُ لأَخِيهِ فَلاَ تَكُونُ عِنْدَهُ، يَهْـتَمُّ بِهَـا قَلْبُهُ، فَيُدْخِلُهُ اللهُ بِهَمِّهِ الْجَنَّةَ.

It happens that a faithful believer feels upset because he cannot solve the problem of one of his brethren-in-faith. Because of this feeling, Almighty Allah allows him into Paradise.[432]

Imam al-Ṣādiq (‘a) is reported to have said:

مَا قَضَى مُسْلِمٌ لِمُسْلِمٍ حَاجَةً إِلاَّ نَـادَاهُ اللهُ تَبَـارَكَ وَتَعَـالَى: عَلَـيَّ ثَوَابُـكَ وَلاَ أَرْضَـى لَـكَ بِدُونِ الْجَنَّةِ.

No Muslim grants the request of his brother-in-faith but that Allah, the Blessed and Exalted, calls upon him, “Your reward shall be identified by Me, and I shall not accept for you anything less than Paradise.”[433]

Ismā`īl ibn `Ammār has reported that he once said to Imam al-Ṣādiq (‘a), “Is it true that a faithful believer is mercy for the other faithful believers?”

“Yes, it is true,” answered Imam al-Ṣādiq (‘a).

“How is that?” asked Ismā`īl.

The Imam (‘a) answered,

أَيُّمَا مُؤْمِنٍ أَتَى أَخَاهُ فِي حَاجَةٍ فَإِنَّمَا ذَلِـكَ رَحْمَـةٌ مِـنَ اللهِ سَـاقَهَا إِلَيْـهِ

Whenever one asks his brother-in-faith for a request, this will be mercy carried and brought forth by Almighty Allah to him.

432- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:576, S. 25, H. 3.
433- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:576, S. 25, H. 4.

وَسَيَّبَهَا لَهُ، فَإِنْ قَضَى حَاجَتَهُ كَانَ قَدْ قَبِلَ الرَّحْمَةَ بِقَبُولِهَا، وَإِنْ رَدَّهُ عَنْ حَاجَتِه وَهُوَ يَقْدِرُ عَلَى قَضَائِهَا فَإِنَّمَا رَدَّ عَنْ نَفْسِه رَحْمَةً مِنَ اللهِ عَزَّ وَجَلَّ سَاقَهَا إِلَيْهِ وَسَيَّبَهَا لَهُ، وَادَّخَرَ اللهُ عَزَّ وَجَلَّ تِلْكَ الرَّحْمَةَ إِلَى يَوْمِ الْقِيَامَةِ حَتَّى يَكُونَ الْمَرْدُودُ عَنْ حَاجَتِه هُوَ الْحَاكِمَ فِيهِ، إِنْ شَاءَ صَرَفَهَا إِلَى نَفْسِه وَإِنْ شَاءَ صَرَفَهَا إِلَى غَيْرِه... أَسْتَيْقِنُ أَنَّهُ لَنْ يَرُدَّهَا عَنْ نَفْسِه. يَا إِسْمَاعِيلُ، مَنْ أَتَاهُ أَخُوهُ فِي حَاجَةٍ يَقْدِرُ عَلَى قَضَائِهَا فَلَمْ يَقْضِهَا لَهُ سَلَّطَ اللهُ عَلَيْهِ شُجَاعاً يَنْهَشُ إِبْهَامَهُ فِي قَبْرِه إِلَى يَوْمِ الْقِيَامَةِ مَغْفُوراً لَهُ أَوْ مُعَذَّباً.

If he grants his brother-in-faith's request, then he will have accepted that mercy, but if he rejects to help him while he has the power to do so, then he will have in fact rejected the mercy of Almighty Allah Who has carried it and brought forth to him. Then, Almighty Allah will save this mercy up to the Day of Resurrection when the one rejected shall judge about it. He will then have the right to take it for himself or to give it to anyone else. However, I know for sure that he shall not hesitate to take it for himself. O Ismā`īl, whoever rejects to grant his brother-in-faith's request while he has the power to do so, Almighty Allah shall put him under the power of a serpent that will keep on biting him in his grave from the thumb until the Day of Resurrection, whether he will be forgiven or tortured.[434]

Imam al-Ṣādiq (‘a) is likewise reported to have said:

أَيُّمَا مُؤْمِنٍ سَأَلَ أَخَاهُ الْمُؤْمِنَ حَاجَةً وَهُوَ يَقْدِرُ عَلَى قَضَائِهَا فَرَدَّهُ عَنْهَا سَلَّطَ اللهُ عَلَيْهِ شُجَاعاً

Any faithful believer who rejects to grant his brother-in-faith's request while he has the power to do it, Almighty Allah shall put him under the power of a serpent that will keep on biting him in his

434- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 11:577, S. 25, H. 5.

grave from the fingers.[435]

فِي قَبْرِهِ يَنْهَشُ مِنْ أَصَابِعِه.

Dispelling the Grief of a Faithful Believer

Another duty incumbent upon believers is to dispel the grief of one's brothers-in-faith who are afflicted with a hardship or exposed to an ordeal or distress.

Zayd al-Shaḥḥām has reported that he heard Imam al-Ṣādiq (‘a) saying:

Whoever relieves the agony of his aggrieved brother-in-faith, drives away his sorrows, and helps him achieve his goal, Almighty Allah will record for him seventy-two items of His mercy. One of them will improve his livelihood affairs, while the other seventy-one items will be stored for him when he faces the horrors and terrors on the Day of Resurrection.[436]

مَنْ أَغَاثَ أَخَاهُ الْمُؤْمِنَ اللَّهْفَانَ عِنْدَ جَهْدِه فَنَفَّسَ كُرْبَتَهُ وَأَعَانَهُ عَلَى نَجَاحِ حَاجَتِه، كَتَبَ اللهُ عَزَّ وَجَلَّ لَهُ بِذَلِكَ ثِنْتَيْنِ وَسَبْعِينَ رَحْمَةً مِنَ اللهِ، يُعَجِّلُ لَهُ مِنْهَا وَاحِدَةً يُصْلِحُ بِهَا أَمْرَ مَعِيشَتِه، وَيَدَّخِرُ لَهُ إِحْدَى وَسَبْعِينَ رَحْمَةً لِأَفْزَاعِ يَوْمِ الْقِيَامَةِ وَأَهْوَالِه.

Imam `Alī, the Commander of the Faithful (‘a), is reported to have said:

To render relief to the distressed and to help the oppressed make amends for great sins.[437]

مِنْ كَفَّارَاتِ الذُّنُوبِ الْعِظَامِ إِغَاثَةُ الْمَلْهُوفِ وَالتَّنْفِيسُ عَنِ الْمَكْرُوبِ.

435- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:579, S. 25, H. 10.
436- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:578, S. 29, H. 1.
437- *Nahj al-Balāghah*, Saying No. 23.

Concealing the Flaws of Believers and Repelling Evil from them

Concealing the flaws, defects, and whatever sins their brothers-in-faith commit secretly or inadvertently, and deny whatever wickedness is ascribed to them as long as they refuse to admit it, and regard it as false accusation against them is another duty of Muslims.

In this respect, Shaykh al-Kulaynī, in *al-Kāfī*, has quoted Imam al-Bāqir (‘a) as saying:

يَجِبُ عَلَى الْمُؤْمِنِ أَنْ يَسْتُرَ عَلَيْهِ سَبْعِينَ كَبِيرَةً.

It is obligatory upon faithful believers to conceal seventy great sins committed by their brothers-in-faith.[438]

In *al-Ja`fariyyāt*, Imam `Alī (‘a) is reported to have said:

لَوْ وَجَدْتُ مُؤْمِناً عَلَى فَاحِشَةٍ لَسَتَرْتُهُ بِثَوْبِي.

Even if I find a believer committing a sin, I will certainly conceal him with my dress (or with his dress, according to another form of the tradition).

Al-Quṭb al-Rāwandī, in his book of *Lubb al-Albāb*, has reported the aforesaid statement of Imam `Alī (‘a) within a dialogue with the Holy Prophet (ṣ).[439]

Imam `Alī (‘a) is also reported to have said:

أَيُّهَا النَّاسُ، مَنْ عَرِفَ مِنْ أَخِيهِ وَثِيقَةً فِي دِينٍ وَسَدَادِ طَرِيقٍ فَلاَ

O people! If a person knows his brother to be steadfast in faith and of correct ways, he should not lend ear to what people may

438- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:593, H. 1.
439- Sayyid al-Borujerdī, *Jāmi` Aḥādīth al-Shī`ah* 16:187, H. 2 &3. In the same chapter, there is another number of traditions on the same topic.

يَسْمَعَنْ فيه أَقَاوِيلَ الرِّجَال. أَمَا إِنَّـهُ قَدْ يَرْمِي الرَّامِـي وَتُخْطِـئُ الـسِّهَامُ، وَيُحِيلُ الْكَلَامُ، وَبَاطِلُ ذَلِكَ يَبُـورُ، وَاللهُ سَمِيعٌ وَشَهِيدٌ. أَمَا إِنَّهُ لَيْسَ بَيْنَ الْحَقِّ وَالْبَاطِلِ إِلاَّ أَرْبَعُ أَصَابِعَ.

say about him. Sometimes, the bowman shoots arrows but the arrow goes astray. Similarly, talk can be off the point. Its wrong perishes, while Allah is the Hearer and the Witness. There is nothing between truth and falsehood except four fingers.

He was asked the meaning of this whereupon he closed his fingers together and put them between his ear and eye, and said:

الْبَاطِلُ أَنْ تَقُولَ: سَمِعْتُ. وَالْحَقُّ أَنْ تَقُولَ: رَأَيْتُ.

Falsehood is to say, "I have heard so." The truth is to say, "I have seen it."[440]

Giving Sincere Advice to the Believers

Among the duties of believers towards each other are to give them sincere advice and to act faithfully towards them. In this connection, Shaykh al-Kulaynī, in his book of *al-Kāfī*, has reported through a valid chain of authority that Imam al-Bāqir (‘a) and Imam al-Ṣādiq (‘a) said:

يَجِبُ لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ النَّصِيحَةُ لَهُ فِي الْمَشْهَدِ وَالْمَغِيبَ.

It is obligatory upon believers to act sincerely towards their brothers-in-faith, be they present or absent.[441]

It has been previously cited that the Holy Prophet (ṣ) is reported to have said:

الـــدِّينُ النَّـــصِيحَةُ... للهِ

Religion is to act sincerely... towards Almighty Allah, His

440- *Nahj al-Balāghah*, Sermon No. 141.
441- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:549, S. 35, H. 2.

Messenger, the leaders of the religion, and the community of Muslims.[442]

وَلِرَسُولِه وَلأَئِمَّةِ الدِّينِ وَلِجَمَاعَةِ الْمُسْلِمِينَ.

Through a valid chain of authority too, Imam al-Ṣādiq (‘a) is reported to have said:

Any believer who acts insincerely while he is trying to solve the problem of his brother-in-faith, has in fact betrayed Almighty Allah and His Messenger.[443]

أَيُّمَا مُؤْمِنٍ مَشَى فِي حَاجَةِ أَخِيهِ فَلَمْ يُنَاصِحْهُ فَقَدْ خَانَ اللهَ وَرَسُولَهُ.

Conceding Rights

The third aspect in the topic of doing favors and acts of kindness to others is to concede one’s rights to others and avoid demanding them with one’s rights. This is in fact the most superior act of kindness and the most excellent exercise of courageous will in the conduct of affairs, as expressed by the Holy Qur'ān that states,

But, indeed, if any show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs. (42:43)

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Besides, the reward of forgiving and pardoning others is received directly from Almighty Allah:

The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from Allah, for (Allah) loves not those who

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442- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:549, S. 35, H. 7.
443- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:596, H. 2.

do wrong. (42:40)

The Ahl al-Bayt (‘a), who are reported to have said that conceding of rights is the most excellent moral standard in this world and the Next World, have laid much emphasis on this point through a set of features to be mentioned hereinafter:

Pardon and Forgiveness

The Ahl al-Bayt (‘a) have emphasized pardoning and forgiving evildoers, especially when one can punish them or regain one’s violated rights. As a result of pardoning the evildoer, many advantages are gained; some are material that are gained in this worldly life, others moral, and others in the Hereafter. Those will be great and abundant. For each advantage, there are many traditions reported from the Ahl al-Bayt (‘a).

As for the worldly advantages, Shaykh al-Kulaynī has reported through a valid chain of authority that Ibn Faḍḍāl quoted Imam al-Riḍā (‘a) as saying:

مَا إلْتَقَتْ فئَتَان قَطُّ إلاَّ نُصِرَ أَعْظَمُهُمَا عَفْواً.

Whenever two parties meet, victory shall definitely be for the more forgiving.[444]

Similarly, Shaykh al-Kulaynī reported Ismā`īl ibn Ziyād al-Sakūnī to have quoted Imam al-Ṣādiq (‘a) as saying that the Messenger of Allah (ṣ) has said:

عَلَيْكُمْ بِالْعَفْوِ فَإِنَّ الْعَفْوَ لاَ يَزِيدُ الْعَبْدَ إِلاَّ عِزّاً، فَتَعَافَوْا

Adhere to pardoning, because it increases in the servants (of Allah) nothing but dignity. Therefore, pardon each other so that Allah will

444- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:518, S. 112, H. 1.

confer dignity upon you.[445] يُعِزَّكُمُ اللهُ.

Shaykh al-Ṣadūq has reported the Holy Prophet (ṣ) as saying:

The forgiveness of kings perpetuates their kingdoms.[446] عَفْوُ الْمَلِكِ أَبْقَى لِلْمُلْكِ.

Imam `Alī (‘a) is reported to have said:

Pardon is the tax of victory.[447] الْعَفْوُ زَكَاةُ الظَّفَرِ.

As for the moral results of pardoning, Sharīf al-Raḍī, in *Nahj al-Balāghah*, has quoted Imam `Alī (‘a) as saying:

If you overpower your enemy, then pardon him by way of thankfulness to Allah, for being able to subdue him.[448] إِذَا قَدَرْتَ عَلَى عَدُوِّكَ فَاجْعَلِ الْعَفْوَ عَنْهُ شُكْراً لِلْقُدْرَةِ عَلَيْهِ.

The most capable of pardoning is he who is the most powerful to punish.[449] أَوْلَى النَّاسِ بِالْعَفْوِ أَقْدَرُهُمْ عَلَى الْعُقُوبَةِ.

These two words demonstrate the items of self-perfection that are gained due to pardoning others while there is power to punish them. Pardoning others is a sort of thanking Almighty Allah for bestowing the pardoner the power to punish. It is also a feature that distinguishes the pardoner from others and gives him preference over the others.

As for the great reward and return of pardoning, the Ahl al-

445- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:519, S. 112, H. 2.
446- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:519, S. 112, H. 5.
447- *Nahj al-Balāghah*, Saying No. 211.
448- *Nahj al-Balāghah*, Saying No. 11.
449- *Nahj al-Balāghah*, Saying No. 52.

Bayt (‘a) have explained the abundant reward that shall be given exclusively to the people of forbearance and forgiveness on the Day of Resurrection. In this respect, Imam al-Bāqir (‘a) has quoted the Holy Prophet (ṣ) as saying:

إِذَا كَانَ يَوْمُ الْقِيَامَةِ يُنَادِي مُنَادٍ يُسْمِعُ آخِرَهُمْ كَمَا يُسْمِعُ أَوَّلَهُمْ، فَيَقُولُ: أَيْنَ أَهْلُ الْفَضْلِ؟ فَيَقُومُ عُنُقٌ مِنَ النَّاسِ فَيَسْتَقْبِلُهُمُ الْمَلاَئِكَةُ فَيَقُولُونَ: مَا فَضْلُكُمْ هَذَا الَّذِي نُودِيتُمْ بِهِ؟ فَيَقُولُونَ: كُنَّا يُجْهَلُ عَلَيْنَا فِي الدُّنْيَا فَنَحْمِلُ، وَيُسَاءُ إِلَيْنَا فَنَعْفُو. فَيُنَادِي مُنَادٍ مِنَ اللهِ تَعَالَى: صَدَقَ عِبَادِي، خَلُّوا سَبِيلَهُمْ لِيَدْخُلُوا الْجَنَّةَ بِغَيْرِ حِسَابٍ.

On the Day of Resurrection, a caller will call out in such a loud voice that the last ranks will hear as clearly as the first ranks, “Where are the people of preference?” A group of people will then stand up. While receiving them, the angels will ask, “What is this preference that distinguished you from the others through this call?” They will answer, “In our worldly lives, we used to endure the annoyance that was directed to us and we used to pardon those who maltreated us.” Then, a caller from the side of Almighty Allah will call out, “True are My servants! Make them a way to enter Paradise without calling them to account.”[450]

Acceptance of Apologies

To accept the apology of an individual who had committed an offensive deed and then apologized is an act of kindness and an expression of relinquishing rights.

Shaykh al-Ṣadūq, in *man-lā-yaḥḍuruhu’l-faqīh*, has reported that Imam al-Ṣādiq (‘a), on the authority of his

450- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:520, S. 112, H. 10.

fathers, reported the following statement within the Holy Prophet's instructive will to Imam `Alī ('a):

يَـا عَلـيُّ، مَـنْ لَـمْ يَقْبَـلْ مِـنْ مُتَنَصِّلٍ عُذْراً، صَـادقاً كَـانَ أَوْ كَاذِباً، لَمْ يَنَلْ شَفَاعَتِي.

O `Alī, he who rejects the apology of any one apologizing, be he truthful or untruthful, will be deprived of my Intercession (on the Day of Resurrection).[451]

In his instructive will to his son Muḥammad ibn al-Ḥanafiyyah, Imam `Alī ('a) is reported to have said:

لاَ تَصْرِمْ أَخَاكَ عَلَى إرْتِيَـاب، وَلاَ تَقْطَعْهُ دُونَ إسْتِعْتَاب، لَعَلَّ لَهُ عُذْراً وَأَنْتَ تَلُـومُ بِـه. إقْبَـلْ مِنْ مُتَنَصِّلٍ عُذْراً صَـادقاً كَـانَ أَوْ كَاذِباً فَتَنَالَكَ الشَّفَاعَةُ.

Do not desert your friend due to suspicion and do not leave him before you tell him why. Perchance, he has an excuse for your annoyance. Accept the apology of any one apologizing, be he truthful or untruthful, so that you will win the Intercession.[452]

In *Rawḍat al-Kāfī*, Shaykh al-Kulaynī has reported that Imam al-Riḍā ('a) quoted Imam `Alī ibn al-Ḥusayn (Zayn al-`Ābidīn) ('a) as saying to his son,

إنْ شَتَمَكَ رَجُلٌ عَنْ يَمِينِكَ ثُمَّ تَحَـوَّلَ إِلَيْكَ عَنْ يَسَارِكَ فَاعْتَـذَرَ إِلَيْـكَ فَاقْبَـلْ عُذْرَهُ.

If one reviles you while on your right side, and then turns to your left side and apologizes, you should accept his apology.[453]

It is noticeable that the three previously mentioned traditions have come in the form of instructive wills by the Holy Infallibles ('a) to their sons or family members. This

451- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:533, H. 1.
452- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:553, H. 2.
453- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:553, H. 3.

may prove that the deed of accepting apologies is considered the highest rank of self-perfection.

Granting the Insolvent Debtor a Delay or Acquitting him of Payment

The Ahl al-Bayt (‘a) have urged their followers to grant the debtors, who experience harsh circumstances that prevent them from paying back their debts, a delay or extension of time to pay, because this is one of the religiously commissioned duties which the Holy Qur'ān has emphasized. It would however be better to remit such debtors from repaying their debts by changing the debt into charity.

In this respect, the Holy Qur'ān reads,

If the debtor is in a difficulty, grant him time until it is easy for him to repay. But if you remit it by way of charity, that is best for you if you only knew. (2:280)

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Many traditions have been validly reported from the Ahl al-Bayt (‘a) confirming this feature in various styles.

`Abd al-Raḥmān ibn Abī-`Abdullāh has reported that Imam al-Ṣādiq (‘a) narrated the following:

On one hot day, the Messenger of Allah (ṣ) bent his palm and said, “Which one of you wishes to be protected from Hellfire?”

“We all do,” they answered.

The Holy Messenger (ṣ) repeated this question three times and they repeated the same answer each time. Then, he said:

مَنْ أَنْظَرَ غَرِيماً أَوْ تَرَكَ الْمُعْسِرَ.

"He that respites a debtor or remits an insolvent one will be shaded against the Hellfire."

Imam al-Ṣādiq (‘a) then added:

`Abdullāh ibn Ka`b ibn Mālik has narrated that his father once detained a debtor in the mosque. The Holy Messenger (ṣ) came towards the two and then entered his house while they were still sitting there. He then went out at midday, exposed his veil, and said, "O Mālik, are you, along with your debtor, still sitting?"

"Yes, we are," my father answered, "May Allah accept my parents as ransom for you!"

Then, the Holy Messenger (ṣ) extended his hand and asked my father to take half of the amount that was in his palm. My father did and said, "May Allah accept my parents as ransom for you!"

The Holy Messenger (ṣ) then asked me to surrender the other half of the amount so that the debtor would be freed from repaying that debt. My father then took half of the amount and surrendered the other half.[454]

Mu`āwiyah ibn `Ammār has reported Imam al-Ṣādiq (‘a) as saying:

مَنْ أَرَادَ أَنْ يُظَلَّهُ اللهُ يَوْمَ لاَ ظِلَّ إِلاَّ ظِلُّهُ؟

Which one of you wishes to be shaded by the shade of Allah on the day when there shall be no shade except His?

The Imam (‘a) repeated this question three times, but people were too diffident to answer. However, he said thereafter,

454- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:546, H. 2.

فَلْيُنْظِرْ مُعْسِراً أَوْ لِيَدَعْ لَهُ مِنْ حَقِّه.

He that respites a debtor or remits his right to him will be so.[455]

Imam al-Ṣādiq (‘a) is also reported to have narrated the following:

صَعِدَ رَسُولُ الله صَلَّى اللهُ عَلَيْهِ وَآلِهِ الْمِنْبَرَ ذَاتَ يَوْمٍ فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: أَيُّهَا النَّاسُ، لِيُبْلِغِ الشَّاهِدُ مِنْكُمُ الْغَائِبَ. أَلاَ وَمَنْ أَنْظَرَ مُعْسِراً كَانَ لَهُ عَلَى اللهِ عَزَّ وَجَلَّ فِي كُلِّ يَوْمٍ صَدَقَةٌ بِمِثْلِ مَالِهِ حَتَّى يَسْتَوْفِيَهُ.

One day, the Messenger of Allah (ṣ) climbed the minbar and, after praising Almighty Allah, said, “O people, let the present inform the absent of this. Whoever grants respite to an insolvent debtor, alms as much as his money will be recorded for him by Almighty Allah every day until he receives his debt in full.

Imam al-Ṣādiq (‘a) then added,

□ □ □ □□ □ □ □ □ □ پ □□ □ □ □□

If the debtor is in a difficulty, grant him time until it is easy for him to repay. But if you remit it by way of charity, that is best for you if you only knew. (2:280)

إِنَّهُ مُعْسِرٌ فَتَصَدَّقُوا عَلَيْهِ بِمَا لَكُمْ عَلَيْهِ، فَهُوَ خَيْرٌ لَكُمْ.

This means that if you remit the insolvent debtor from the amount that he owes you, then this will be best for you.[456]

Reprieving the Dead and the Alive from Debts

One of the most favorable sorts of alms and the highest degree of charity is to acquit the debtors, especially the dead,

455- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:546, H. 1.
456- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:546, H. 4.

from the debts that they failed to repay. By thus doing, the debtors are done double charity by lending them money or by acquitting them from repaying the creditor's due.

This sort of charity and condescension of rights has been highlighted by the Ahl al-Bayt (‘a) through many traditions.

Shaykh al-Kulaynī, in al-Kāfī, has reported that Ḥasan ibn Khunays said to Imam al-Ṣādiq (‘a), "A man who has died owed `Abd al-Raḥmān ibn Sayyābah an amount, but when we begged `Abd al-Raḥmān to release the dead man from that debt, he rejected."

The Imam (‘a) commented,

وَيْحَهُ! أَمَا يَعْلَمُ أَنَّ لَهُ بِكُلِّ دِرْهَمٍ عَشَرَةً إِذَا حَلَّلَهُ، فَإِذَا لَمْ يُحَلِّلْهُ فَإِنَّمَا لَهُ دِرْهَمٌ بَدَلَ دِرْهَمٍ.

Woe to him! He should have known that he would be given ten Dirhams for each Dirham if he released the dead man from that debt, but he would gain a single Dirham for each Dirham if he did not.[457]

Mu`attab is reported to have said that Muḥammad ibn Bishr al-Washshā' once visited Imam al-Ṣādiq (‘a) and asked him to mediate between him and Shihāb to grant him respite to the end of that season, for he owed Shihāb one hundred Dinars. The Imam (‘a) sent some people to invite Shihāb to be present before him. When Shihāb came, the Imam (‘a) said to him, "You already have an idea about the condition of Muḥammad who is our adherent. He has told me that he owes you one thousand Dinars, which he has not used up on his stomach or private parts; rather, it has been used up as debts on others and deposits he had put with others. I

457- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:548, H. 1.

will therefore be glad if you release him from repaying this amount to you."

Shihāb answered, "It seems that you are one of those who claim that the rewards of the debtor will be given to the creditor as compensation of his due in the debtor's liability!"

Imam al-Ṣādiq (ʻa) replied, "Yes, I do claim so according to what I have received."

The Imam (ʻa) then added,

اللهُ أَكْـرَمُ وَأَعْـدَلُ مِـنْ أَنْ يَتَقَـرَّبَ إِلَيْه عَبْـدُهُ فَيَقُـومُ فِـي اللَّيْلَـة الْقَـرَّة وَيَصُومُ فِي الْيَـوْمِ الْحَـارِّ وَيَطُـوفُ بِهَذَا الْبَيْت ثُمَّ يَسْلُبُهُ ذَلكَ فَتُعْطَـاهُ، وَلَكِــنْ للهِ فَــضْلٌ كَثِيــرٌ يُكَــافِئُ الْمُؤْمِنَ.

Almighty Allah is too generous to deprive a servant (of Him), who worships Him on chilly nights, observes fasting for His sake on burning days, and circumambulates this House, of his rewards and transfers them to you! Nay! Almighty Allah has innumerable rewards with which He awards the believers.

Upon hearing this, Shihāb declared that he would release Muḥammad from that debt.[458]

Precedence to Charity

The fourth aspect of kindness and favor is that a believer must precede others in doing acts of kindness and deeds of favor. This precedence in charity can be attained when man takes the initiative in doing kind acts and favors to people, while its highest rank is achieved when man does favors to those who maltreat, wrong, or rupture relations with him. This sort of kindness is expressed as rewarding evil with good. In conclusion, there are two levels of precedence to

458- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:548, H. 2.

charity. The first is to take the initiative to doing acts of kindness and the second is to reward evil with good.

Spending and Kind Acts

To spend on one's friends, brothers-in-faith, and Muslims in general, be it by way of charity or gift, is regarded as one of the financial acts of kindness to be practiced as a recommendation. In the word of Imam `Alī (‘a), such deeds protect against shameful death.[459] Much emphasis has been laid by the Holy Qur'ān on spending. For instance, Almighty Allah says,

By no means shall you attain righteousness unless you give freely of that which you love. (3:92) ﴿لَن تَنَالُوا الْبِرَّ حَتَّىٰ تُنفِقُوا مِمَّا تُحِبُّونَ﴾

Many other traditions, reported from the Ahl al-Bayt (‘a), have highlighted the recommendation, significance, and results of giving alms and doing charitable acts. For instance, the Holy Imams (‘a) are reported to have said:

459- Imam `Alī (‘a) is reported to have said,
The best means by which seekers of nearness to Allah, the Glorified and Exalted, seek nearness (to Him) is, by believing in Him and His Prophet (ṣ). They fight in His cause for it is the high pinnacle of Islam. They establish prayer for it is the basis of community. They pay zakāt for it is a compulsory obligation. They fast during the month of Ramaḍān for it is the shield against chastisement. They perform Ḥajj and `Umrah of the House of Allah for these two acts banish poverty and wash away sins. They regard kinship highly for it increases wealth and life. They give alms secretly for it covers shortcomings. They give alms openly for it protects against a bad death. They extend benefits to people for it saves from positions of disgrace. (*Nahj al-Balāghah*, Sermon No. 110)

إِنَّ الصَّدَقَةَ تَقْضِي الدَّيْنَ وَتُخْلِفُ بِالْبَرَكَةِ.

Almsgiving helps in settling the debts and increases blessing.

إِنَّ الصَّدَقَةَ تَدْفَعُ مِيتَةَ السُّوءِ.

Almsgiving dispels bad death.

الْبِرُّ وَالصَّدَقَةُ يَنْفِيَانِ الْفَقْرَ وَيَزِيدَانَ فِي الْعُمْرِ.

Charity and almsgiving drive out poverty and extend the span of life.

إِنَّ اللهَ لَيُعْطِي بِالْوَاحِدَةِ عَشَرَةً إِلَى مِائَةِ أَلْفٍ فَمَا زَادَ.

For one act of charity, Almighty Allah rewards ten to one hundred thousand fold and even more.

إِسْتَنْزِلُوا الرِّزْقَ بِالصَّدَقَةِ.

Increase sustenance by means of almsgiving.

إِنَّ الصَّدَقَةَ مَا تَقَعُ فِي يَدِ السَّائِلِ حَتَّى تَقَعَ فِي يَدِ الرَّبِّ جَلَّ جَلاَلُهُ.

Alms do not reach the hand of the beggar before falling in the Hand of the All-majestic Lord.

أَرْضُ الْقِيَامَةِ نَارٌ مَا خَلاَ ظِلَّ الْمُؤْمِنِ، فَإِنَّ صَدَقَتَهُ تُظِلُّهُ.

The land of the Resurrection is entirely fire, except the shade of the faithful believers, because their alms shall cast a shadow over them.

الصَّدَقَةُ جُنَّةٌ مِنَ النَّارِ.

Almsgiving is protection against Hellfire.

دَاوُوا مَرْضَاكُمْ بِالصَّدَقَةِ.

Cure your patients with alms.

لاَ يَكْمُلُ إِيمَانُ الْعَبْدِ حَتَّى يَكُونَ فِيهِ أَرْبَعُ خِصَالٍ: يُحْسِنُ خُلُقَهُ، وَتَسْخُو نَفْسُهُ، وَيُمْسِكُ

The faith of any servant (of Almighty Allah) does not attain perfection before he or she enjoys four features: (1) good manners, (2) generosity, (3) abstinence from extra speech, and (4) over-

spending of money.[460]

الْفَضْلَ مِنْ قَوْلِهِ، وَيُخْرِجُ الْفَضْلَ مِنْ مَالِهِ.

Owing to the importance of this topic, the Ahl al-Bayt (‘a) have treated its various aspects and manners in detail through many traditions that can be referred to in books of traditions. They have also highlighted the following instructions:

1. The only intention of almsgiving must be to seek nearness to Almighty Allah.
2. It is necessary to give alms, be it little or much.
3. Avoid rejecting any beggar.
4. Initiate giving secret alms.
5. Give alms on certain times.
6. Almsgiving precedes being rewarded, compared to other recommended acts of worship.
7. Treat all creatures, including animals with charity—yet in different ways.
8. It is more favorable to give alms to relatives.[461]

Public charity and spending occupy a major portion in the traditions of the Ahl al-Bayt (‘a).

In this regard, Imam al-Ṣādiq (‘a) is reported to have said:

إِنَّ مِنْ بَقَاءِ الْمُسْلِمِينَ وَبَقَاءِ الإِسْلاَمِ أَنْ تَصِيرَ الأَمْوَالُ عِنْدَ مَنْ يَعْرِفُ فِيهَا الْحَقَّ وَيَصْنَعُ

A reason for the perpetuation of Muslims and Islam is that the funds are kept in the hands of people who have full awareness of their duties towards these funds and who do favors and acts

460- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 6:255-259.
461- Refer to al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 6:255-336.

الْمَعْرُوفَ، وَإِنَّ مِنْ فَنَاءِ الإِسْلاَمِ وَفَنَاءِ الْمُسْلِمِينَ أَنْ تَصِيرَ الأَمْوَالُ فِي أَيْدِي مَنْ لاَ يَعْرِفُ فِيهَا الْحَقَّ وَلاَ يَصْنَعُ فِيهَا الْمَعْرُوفَ.

of kindness. However, a reason for the extinction of Muslims and Islam is that funds are placed in the hands of those who neither have acquaintance of their duties towards these funds nor do they do any act of kindness.[462]

Imam al-Ṣādiq (‘a) is also reported to have quoted the Holy Prophet (ṣ) as saying:

كُلُّ مَعْرُوفٍ صَدَقَةٌ.

Every act of kindness is alms.[463]

Imam al-Ṣādiq (‘a) is also reported to have said:

الْمَعْرُوفُ شَيْءٌ سِوَى الزَّكَاةِ، فَتَقَرَّبُوا إِلَى اللهِ عَزَّ وَجَلَّ بِالْبِرِّ وَصِلَةِ الرَّحِمِ.

A kind act is different from zakāt. Therefore, seek nearness to Almighty Allah by means of charity and building good relations with relatives.[464]

Imam al-Bāqir (‘a) is reported to have said:

صَنَائِعُ الْمَعْرُوفِ تَقِي مَصَارِعَ السُّوءِ. وَكُلُّ مَعْرُوفٍ صَدَقَةٌ. وَأَهْلُ الْمَعْرُوفِ فِي الدُّنْيَا هُمْ أَهْلُ الْمَعْرُوفِ فِي الآخِرَةِ. وَأَهْلُ الْمُنْكَرِ فِي الدُّنْيَا هُمْ أَهْلُ الْمُنْكَرِ فِي الآخِرَةِ. وَأَوَّلُ أَهْلِ الْجَنَّةِ دُخُولاً إِلَى الْجَنَّةِ أَهْلُ الْمَعْرُوفِ. وَإِنَّ أَوَّلَ أَهْلِ

Doing favors protects against violent death. Secret almsgiving extinguishes the ire of the Lord. Regard of relatives prolongs the span of life. Every favor is charity. People of charity in this world will also be the people of charity in the world to come. Similarly, people of evil in this world will be the people of evil in the world to come. People of

462- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:521, H. 1.
463- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:521, H. 2.
464- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:522, H. 7.

النَّارِ دُخُولاً إِلَى النَّارِ أَهْلُ الْمُنْكَرِ.

charity will be the first to enter Paradise and people of evil will be the first to enter Hellfire.[465]

Abū-Baṣīr has reported that his companions and he mentioned something about the wealthy Shī`ah in the presence of Imam al-Ṣādiq (‘a) who, as if he did not like what he had heard about them, said:

يَا أَبَا مُحَمَّد: إِذَا كَانَ الْمُؤْمِنُ غَنِيّاً وَصُولاً رَحِيماً لَهُ مَعْرُوفٌ إِلَى أَصْحَابِه، أَعْطَاهُ اللهُ أَجْرَ مَا يُنْفِقُ فِي الْبِرِّ مَرَّتَيْنِ ضِعْفَيْنِ، لأَنَّ اللهَ يَقُولُ فِي كِتَابِه: ﴿ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ﴾

O Abū-Muḥammad, when a faithful believer is wealthy, seeking good relations with others, being merciful, and doing favors to his companions, then Almighty Allah will reward him two fold as compensation for the charity he has shown towards others. This is because Almighty Allah says in His Book: “It is not your wealth nor your sons that will bring you nearer to Us in degree, but only those who believe and act righteously; these are the ones for whom there is a multiplied reward for their deeds while secure they reside in the dwellings on high. (34:37)”[466]

Imam al-Ṣādiq (‘a) is reported to have said:

أَيُّمَا مُؤْمِنٍ أَوْصَلَ إِلَى أَخِيهِ الْمُؤْمِنِ مَعْرُوفاً فَقَدْ أَوْصَلَ ذَلِكَ إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآله.

Any faithful believer does a favor to his brother-in-faith has in fact done it to the Messenger of Allah (ṣ).[467]

465- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:523, H. 10.
466- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:524, H. 13.
467- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:524, H. 15.

Holding Public Banquets

Another feature of taking the lead to charity is to invite people to public banquets and to serve people with food. For the importance of such banquets, Islam has made them part of religious activities and penances. For instance, the penance of violating certain religious obligations is to feed a certain number of people or to serve them with food. Islam has also recommended Muslims to invite people to public banquets on social ceremonies, such as marriage, return from a journey, and the like.

Several traditions that are reported from the Ahl al-Bayt (‘a) have mentioned the merit and significance of this act. For instance, Imam al-Ṣādiq (‘a) is reported through a valid chain of authority to have said:

مِنَ الإِيـمَانِ حُسْنُ الْخُلُقِ وَإِطْعَامُ الطَّعَامِ.

Good manners and serving food to people are signs of true faith.[468]

According to another tradition, Imam al-Ṣādiq (‘a) is reported to have said:

مِنَ الْمُنْجيَاتِ إِطْعَامُ الطَّعَامِ وَإِفْشَاءُ السَّلاَمِ وَالصَّلاَةُ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ.

To serve people with food, offer salutations, and offer prayers at night while others are asleep are within the redeeming things.[469]

Through a valid chain of authority too, Imam al-Bāqir (‘a) is reported to have said:

إِنَّ اللهَ عَزَّ وَجَلَّ يُحِبُّ إِهْرَاقَ

Indeed, Almighty Allah loves slaughtering animals (for providing

468- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:554, H. 2.
469- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:554, H. 5.

الدِّمَاءِ وَإِطْعَامَ الطَّعَامِ.

people with meat) and offering food to people.[1]

According to another validly reported tradition, Imam al-Ṣādiq (‘a) reported his father (‘a) to have quoted the Holy Prophet (ṣ) as saying:

الـرِّزْقُ أَسْـرَعُ إِلَـى مَـنْ يُطْعِـمُ الطَّعَامَ مِنَ السِّكِّينِ فِي السَّنَامِ.

Sustenance is swifter to him who serves people with food than a knife to a hump.[2]

Advancing Money to Brothers-in-Faith

The third feature of taking the lead to charity is to lend money to the brothers-in-faith to satisfy their needs and save them from being humbled, render them relief, and put an end to their adversities. The Ahl al-Bayt (‘a) are reported to have urged this sort of kind act, preferred it to giving alms, and matched it to ritual prayers and fasting.

Through a valid chain of authority too, Shaykh al-Kulaynī has quoted Imam al-Ṣādiq (‘a) as saying:

مَكْتُوبٌ عَلَى بَابِ الْجَنَّةِ: الـصَّدَقَةُ بِعَشَرَةٍ وَالْقَرْضُ بِثَمَانِيَةِ عَشَرَ.

On the gate of Paradise, the following is inscribed: alms are rewarded tenfold and a loan eighteen.[3]

According to the report of Shaykh al-Ṣadūq, the Holy Prophet (ṣ) has said:

الـصَّدَقَةُ بِعَـشَرَة، وَالْقَـرْضُ بِثَمَانِيَـةِ عَـشَرَ، وَصِـلَةُ الإِخْـوَانِ بِعِـشْرِينَ،

Alms are rewarded tenfold, a loan eighteen, regard of relations with brothers-in-faith twenty, and regard of relations

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:554, H. 6.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:554, H. 8.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:545, H. 3.

وَصِلَةُ الرَّحِمِ بِأَرْبَعَةٍ وَعِشْرِينَ.

with the relatives twenty-four.[473]

According to another report of Shaykh al-Kulaynī, `Uqbah ibn Khālid has reported that `Uthmān ibn `Imrān said to Imam al-Ṣādiq (‘a), “I am a wealthy man and if some people come to me begging, but it might not be the time of defraying the zakāt. What should I do?”

The Imam (‘a) replied,

الْقَرْضُ عِنْدَنَا بِثَمَانِيَةَ عَشَرَ، وَالصَّدَقَةُ بِعَشَرَةٍ، وَمَاذَا عَلَيْكَ إِذَا كُنْتَ كَمَا تَقُولُ مُوسِراً أَعْطَيْتَهُ؟ فَإِذَا كَانَ إِبَّانَ زَكَاتِكَ إِحْتَسَبْتَ بِهَا مِنَ الزَّكَاةِ. يَا عُثْمَانُ، لاَ تَرُدَّهُ فَإِنَّ رَدَّهُ عِنْدَ اللهِ عَظِيمٌ.

To us, a loan is rewarded eighteen folds and all alms ten. What will harm you if you, claiming being wealthy, give him? When the time of defraying the zakāt comes, you can reduce this amount from it. O `Uthmān, never reject a beggar, because it is considered most grievous in the view of Almighty Allah.[474]

Dutifulness to Believers

The fourth feature of taking the lead in charity is to treat the faithful believers dutifully, to give pleasure to them, to be lenient with them, and to give presents to them. Such acts entail more kindness and favor and take the lead in charity. Several traditions have encouraged such kind acts.

Through a valid chain of authority, Shaykh al-Kulaynī reports Abū-Ḥamzah al-Thumālī to have heard Imam al-Bāqir (‘a) quoting the Holy Prophet (ṣ) as saying:

مَنْ سَرَّ مُؤْمِناً فَقَدْ سَرَّنِي، وَمَنْ

Whoever gives pleasure to a faithful believer has in fact given pleasure to

473- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:546, H. 5.
474- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 6:208, H. 2.

سَرَّنِي فَقَدْ سَرَّ اللهَ عَزَّ وَجَلَّ.

me, and whoever gives pleasure to me has in fact given pleasure to Allah the Almighty and Majestic.[475]

Al-Mufaḍḍal ibn `Umar is reported to have quoted Imam al-Ṣādiq (‘a) as saying:

لاَ يَـرَى أَحَـدُكُمْ إِذَا أَدْخَـلَ عَلَـى مُؤْمِنٍ سُرُوراً أَنَّهُ عَلَيْهِ أَدْخَلَهُ فَقَـطْ، بَلْ وَاللهِ عَلَيْنَا، بَـلْ وَاللهِ عَلَـى رَسُـولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِه.

If one of you gives pleasure to a faithful believer, he must not feel that he has given pleasure to that person only; rather, he has given pleasure to us and to the Messenger of Allah. I swear it by Allah.[476]

According to an authentic tradition, Imam al-Ṣādiq (‘a) is reported to have said:

أوحى اللهُ عَزَّ وَجَلَّ إِلَى دَاوُدَ عَلَيْهِ الـسَّلاَمُ: إِنَّ الْعَبْـدَ مِـنْ عِبَـادِي لَيَـأْتِينِي بِالْحَـسَنَةِ فَأُبِيحُـهُ جَنَّتِـي. فَقَـالَ دَاوُدُ عَلَيْـهِ الـسَّلاَمُ: يَـا رَبِّ، وَمَـا تِلْـكَ الْحَـسَنَةُ؟ قَـالَ: يُـدْخِلُ عَلَـى عَبْـدِيَ الْمُـؤْمِنِ سُـرُوراً وَلَـوْ بِتَمْرَةٍ. قَالَ دَاوُدُ: يَا رَبِّ، حُقَّ لِمَنْ عَرَفَكَ أَلاَّ يَقْطَعَ رَجَاءَهُ مِنْكَ.

Allah, the Glorified and Majestic, revealed to (Prophet) David (‘a) saying, “A servant of Mine may do a single good deed due to which I allow him to My Paradise.” “What is that good deed, O Lord?” Prophet David (‘a) asked. The Almighty Lord answered, “That good deed is to give pleasure to My faithful servant, even by way of giving him a single date.” Prophet David (‘a) commented, “O Lord, he who knows You has the right not to stop having hope in You.”[477]

Jamīl has reported that he heard Imam al-Ṣādiq (‘a) saying:

475- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:569, H. 1.
476- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:570, H. 3.
477- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:570, H. 7.

إِنَّ مِمَّا خَصَّ اللهُ بِه الْمُؤْمِنَ أَنْ يُعَرِّفَهُ برَّ إِخْوَانه وَإِنْ قَلَّ. وَلَيْسَ الْبِرُّ بِالْكَثْرَة، وَذَلِكَ أَنَّ اللهَ عَزَّ وَجَلَّ يَقُولُ فِي كِتَابِه: ﴿□ □ □ □ ى ى﴾ ثم قال: ﴿ي □ □ □ □ □ □﴾، وَمَنْ عَرَّفَهُ اللهُ عَزَّ وَجَلَّ بِذَلِكَ أَحَبَّهُ، وَمَنْ أَحَبَّهُ اللهُ تَبَارَكَ وَتَعَالَى وَفَّاهُ أَجْرَهُ يَوْمَ الْقِيَامَة بِغَيْرِ حِسَاب. يَا جَمِيلُ إِرْوِ هَذَا الْحَدِيثَ لِإِخْوَانِكَ فَإِنَّهُ تَرْغِيبٌ فِي الْبِرِّ.

One of the distinctive features that Allah has given exclusively to a faithful believer is that He makes him recognize and do charitable acts to his brothers-in-faith, even if it be a trivial amount, because charity is not required to be very much. This is because Almighty Allah says in His Book: "They give them preference over themselves, even though poverty was their own lot." He then says, "Those saved from the covetousness of their own souls are the ones that achieve prosperity. (59:9)" He whom Allah makes to recognize this fact has in fact loved him, and he who is loved by Allah the Blessed and Exalted, shall be given his reward perfectly on the Day of Resurrection without calling to account. O Jamīl, spread this discourse among your brothers-in-faith, because it will arouse their desires to charitable.[478]

Bakr ibn Muḥammad is reported to have said that the majority of Imam al-Ṣādiq's instructions to us was focused on doing charitable acts and having regard for our brothers-in-faith.[479]

Sa`dān ibn Muslim has quoted Imam al-Ṣādiq ('a) as saying:

478- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:591, H. 1.
479- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:592, H. 4.

مَنْ أَخَذَ مِنْ وَجْهِ أَخِيهِ الْمُؤْمِنِ قَذَاةً كَتَبَ اللهُ عَزَّ وَجَلَّ لَهُ عَشْرَ حَسَنَاتٍ، وَمَنْ تَبَسَّمَ فِي وَجْهِ أَخِيهِ كَانَتْ لَهُ حَسَنَةٌ.

Whoever removes a mole from the face of his brother-in-faith shall be given ten rewards by Almighty Allah, and whoever smiles in the face of his brother-in-faith will be given a reward.[480]

Zayd ibn Arqam has quoted the Holy Prophet (ṣ) as saying:

مَا فِي أُمَّتِي عَبْدٌ أَلْطَفَ أَخَاهُ فِي اللهِ بِشَيْءٍ مِنْ لُطْفٍ إِلاَّ أَلْطَفَهُ اللهُ مَنْ خَدَمِ الْجَنَّةِ.

No servant from my nation offers any item of kindness to his brother-in-faith but that Almighty Allah shall certainly order the servants of Paradise to serve him.[481]

Rewarding Evil with Good

The second level of taking the lead to charity is to reward evil with good, which is also the second highest rank of charity. The carrying out of the obligatory duties is considered the first of the highest ranks of charity, the foregoing of rights to others is the second, and taking the initiative to doing charity is the third. Above all, rewarding evil with good is considered the highest level of kindness and charity. Referring to this level of charity, the Holy Qur'ān has ascribed rewarding evil with good to the features of the special believers. On more than one occasion, it has listed it with the obligatory duties of the Prophets:

ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ

Those who patiently persevere, seeking the countenance of their Lord, establish regular prayers, spend out of the gifts We have bestowed for their sustenance

480- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:589, H. 1.
481- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:590, H. 3.

secretly and openly, and turn off evil with good: for such there is the final attainment of the eternal home. (13:22)[482]

Several traditions have been reported from the Ahl al-Bayt (‘a) highlighting this trait and considering it to be the best and highest of all nobilities. These traditions have also referred to a number of models and examples by which man may pass, embodying this virtuous trait.

Though a valid chain of authority, Shaykh al-Kulaynī has reported that Imam al-Ṣādiq (‘a) quoted the Holy Prophet (ṣ) as saying in one of his sermons,

May I teach you the excellent morals in this world and the Next? They are: to pardon him who wronged you, to show regard to him who disregarded you, to do good to him who maltreated you, and to give him who deprived you.[483]

أَلاَ أُخْبِرُكُمْ بِخَيْرِ خَلاَئِقِ الدُّنْيَا وَالآخِرَةِ؟ الْعَفْوُ عَمَّنْ ظَلَمَكَ وَتَصِلُ مَنْ قَطَعَكَ وَالإِحْسَانُ إِلَى مَنْ أَسَاءَ إِلَيْكَ وَإِعْطَاءُ مَنْ حَرَمَكَ.

According to another tradition that is validly reported from Abū-Ḥamzah al-Thumālī, he said that he heard Imam Zayn al-`Ābidīn (‘a) saying:

On the Day of Resurrection, Allah the Blessed and Exalted will gather the ancient and the late generations on the same highland and a caller will call out, “Where are the people of preference?” A group of people will then stand up.

إِذَا كَانَ يَوْمُ الْقِيَامَةِ جَمَعَ اللهُ تَبَارَكَ وَتَعَالَى الأَوَّلِينَ وَالآخِرِينَ فِي صَعِيدٍ وَاحِدٍ، ثُمَّ

482- Similar instructions have been mentioned in Sūrah al-Mu'minūn (23:96) and Sūrah al-Qaṣaṣ (28:54).
483- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:520, H. 1.

يُنَادِي مُنَاد: أَيْنَ أَهْلُ الْفَضْلِ؟ فَيَقُومُ عُنُقٌ مِنَ النَّاسِ فَتَتَلَقَّاهُمُ الْمَلاَئِكَةُ فَيَقُولُونَ: وَمَا كَانَ فَضْلُكُمْ؟ فَيَقُولُونَ: كُنَّا نَصِلُ مَنْ قَطَعَنَا، وَنُعْطِي مَنْ حَرَمَنَا، وَنَعْفُو عَمَّنْ ظَلَمَنَا. فَيُقَالُ لَهُمْ: صَدَقْتُمْ، أُدْخُلُوا الْجَنَّةَ.

While receiving them, the angels will ask, "Why are you given preference?" They will answered, "In our worldly lives, we used to build good relations with those who ruptured their relations with us, give those who deprived us, and pardon those who wronged us." Then, it will be said to them, "True are you! Enter Paradise."[484]

Muḥammad ibn `Alī ibn al-Ḥusayn has reported that Imam `Alī ('a), in his instructive will to his son Muḥammad ibn al-Ḥanafiyyah, said:

لاَ يَكُونَنَّ أَخُوكَ عَلَى قَطِيعَتِكَ أَقْوَى مِنْكَ عَلَى صِلَتِهِ، وَلاَ عَلَى الإِسَاءَةِ إِلَيْكَ أَقْدَرَ مِنْكَ عَلَى الإِحْسَانِ إِلَيْهِ.

Your brother should not be more firm in his disregard of kinship than you in paying regard to it, and you should exceed him in doing good to him than his doing evil to you.[485]

Zurārah is reported to have heard Imam al-Ṣādiq ('a) saying:

إِنَّا أَهْلُ بَيْتٍ مُرُوَّتُنَا الْعَفْوُ عَمَّنْ ظَلَمَنَا.

The nature of us, the Ahl al-Bayt, is to pardon those who wrong us.[486]

`Alī ibn Ja`far ibn Muḥammad (Imam al-Ṣādiq's son) has reported that Muḥammad ibn Ismā`īl asked the permission

484- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:520, H. 2.
485- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:522, H. 7.
486- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:522, H. 8.

of his uncle, Imam al-Kāẓim (‘a), to leave for Iraq. The Imam (‘a) gave him permission. Then, Muḥammad said, “O uncle, I would like you to give me some advice.”

The Imam (‘a) said, “I advise you to fear Almighty Allah against shedding my blood.”

The Imam (‘a) then handed him a bag containing one hundred and fifty Dinars, and he took it. The Imam (‘a) then gave him another bag of one hundred and fifty Dinars, and he took it. He (‘a) then gave him a third bag of one hundred and fifty Dinars, and he took it. He (‘a) finally gave him a fourth bag of one thousand and five hundred Dirhams, and he took it, too. `Alī ibn Ja`far discussed the matter with the Imam (‘a) because he deemed these amounts too much, but the Imam (‘a) answered, “I gave him such big amounts so that my argument against him will be more weighty when he disregards me after I have treated him well.”

However, Muḥammad informed al-Rashīd, the `Abbāsid ruler, against Imam al-Kāẓim (‘a), claiming that the Imam (‘a) appointed himself as the caliph and tributes were paid to him. Hence, the ruler gave him one hundred thousand Dirhams and he died that very night.[487]

487- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:522, H. 9.

IDEALISM AND DISTINCTIVE BEHAVIOR

An excellent example has its own aspects of influence on people's behavior. The creation of ideal and excellent examples has been one of the most significant goals that the Ahl al-Bayt (‘a) aimed at in building a virtuous community.

The current discussion is aimed at thrashing out the superstructure of creating an excellent example—as sketched out by the Ahl al-Bayt (‘a)—as well as its role in and influence on social relations.

An Excellent Example and Social Relations

The Ahl al-Bayt (‘a) have noticeably confirmed the existence of a relationship between an excellent example and social relations and the significant role it plays in strengthening the foundations of these relations to achieve the aim pursued.

In *Nahj al-Balāghah*, Sharīf al-Raḍī has reported Imam `Alī (‘a) as saying:

مَنْ أَصْلَحَ سَرِيرَتَهُ أَصْلَحَ اللهُ عَلاَنِيَتَهُ، وَمَنْ عَمِلَ لِدِينِه كَفَاهُ اللهُ أَمْرَ دُنْيَاهُ، وَمَنْ أَحْسَنَ فِي مَا بَيْنَهُ وَبَيْنَ اللهِ كَفَاهُ اللهُ مَا بَيْنَهُ وَبَيْنَ النَّاسِ.

Whoever sets right his inner side, Allah sets right his outer side. Whoever performs acts for his religion, Allah accomplishes his acts of this world. Whoever deals in acts between him and Allah in a good way, Allah turns the dealings between him and other people good.[1]

This statement indicates the existence of a relationship between self-reformation and setting right one's social

1- *Nahj al-Balāghah*, Saying No. 423.

relations with people. It also maintains that attaining the rank of excellent example stands for self-perfection and social perfection at the same time.

As has been previously mentioned in the discussion of association with others, the Ahl al-Bayt (‘a) have advised associating with the righteous people, because associates have some influence on their associates’ social relations and general behavior. Any associate who is righteous and an excellent example of virtue influences the nature of the others. Based on this fact, the Holy Prophet (ṣ) is reported by Ibn `Abbās to have answered those who asked him who the best ones to sit with are,

مَنْ تُذَكِّرُكُمُ اللهَ رُؤْيَتُهُ وَيَزِيدُ فِي عِلْمِكُمْ مَنْطِقُهُ وَيُرَغِّبُكُمْ فِي الآخِرَةِ عَمَلُهُ.

They are those whose appearance reminds you of Allah, whose speech increases your knowledge, and whose deeds make you desirous of attaining (the rewards of) the Hereafter.[1]

In this connection, we can classify the features of excellent examples that influence social relations into two classes:

First: Features expressing the relationship between the excellent exemplar and Almighty Allah. These features, as expressed by Imam `Alī (‘a), are “Whose dealings between himself and Allah are good…”

Second: Features expressing the distinctive behavior of the excellent exemplar in social relations

Relationship with Almighty Allah

This category comprises belief in Almighty Allah, bearing good idea about Him, trust in Him, love for Him, hope for

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:412, H. 4.

Him, and fear of Him.

Having Full Faith in Almighty Allah

In the field of having full faith in Almighty Allah, Imam al-Ṣādiq (‘a) is reported to have said:

لَيْسَ شَيْءٌ إِلاَّ وَلَهُ حَدٌّ... حَدُّ التَّوَكُّلِ الْيَقِينُ... حَدُّ الْيَقِينِ أَلاَّ تَخَافَ مَعَ اللهِ شَيْئاً.

Everything has a limit... the limit of putting trust in Almighty Allah is to have full faith in Him... and the limit of having full faith in Almighty Allah is to fear nothing save Him.[1]

This tradition is an expression of the holy verse that reads:

ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ

Those who deliver the messages of Allah and fear Him, and do not fear anyone but Allah; and Allah is sufficient to take account. (33:39)

The following validly reported tradition demonstrates the relationship between full faith and social relations.

Imam al-Ṣādiq (‘a) is reported to have said:

مِنْ صِحَّةِ يَقِينِ الْمَرْءِ الْمُسْلِمِ أَنْ لاَ يُرْضِيَ النَّاسَ بِسَخَطِ اللهِ وَلاَ يَلُومَهُمْ عَلَى مَا لَمْ يُؤْتِهِ اللهُ؛ فَإِنَّ الرِّزْقَ لاَ يَسُوقُهُ حِرْصُ حَرِيصٍ وَلاَ يَرُدُّهُ كَرَاهِيَةُ كَارِهٍ. وَلَوْ أَنَّ أَحَدَكُمْ فَرَّ مِنْ رِزْقِهِ كَمَا يَفِرُّ

A sign of the validity of a Muslim’s full faith is that he does not please people by means that brings forth the ire of Almighty Allah and does not blame them for matters that Almighty Allah has not given to him. Sustenance does not descend because of acquisitiveness or stop due to refusal. If you try to escape getting your sustenance as you try to escape death, it will surely catch

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:158, H. 4.

مِنَ الْمَوْتِ لأَدْرَكَهُ رِزْقُهُ كَمَا يُدْرِكُهُ الْمَوْتُ. إِنَّ اللهَ بِعَدْلِهِ وَقِسْطِهِ جَعَلَ الرَّوْحَ وَالرَّاحَةَ فِي الْيَقِينِ وَالرِّضَا وَجَعَلَ الْهَمَّ وَالْحُزْنَ فِي الشَّكِّ وَالسَّخَطِ.

up with you as same as death does when it will unquestionably overtake you. Out of His justice and fairness, Almighty Allah has made comfort and rest to reside in full faith and satisfaction. Likewise, He has made distress and sadness to reside in dubiety and dissatisfaction.[1]

Trust in Almighty Allah

Trust in Almighty Allah in social and political activities is a significant quality enjoyed by those who play the role of excellent examples in the society. Of course, committing one's soul to Almighty Allah follows exerting all possible efforts to fulfill one's responsibilities as perfectly as possible.

Imam Zayn al-`Ābidīn (‘a) is reported to have narrated the following: One day, I left my house and sat inclined against a wall. Suddenly, I noticed that a man clad in white was gazing at me, "`Alī ibn al-Ḥusayn," the man said, "Why do you look so distressed and sad? Are you sad for a worldly affair? The sustenance of Almighty Allah is present for both the righteous and the sinful."

"No," I answered, "I never feel sad for such affairs, because the matter is as exactly as you have just said."

"Then," the man said, "If you are sad for the Hereafter, it is most surely a true promise that is judged by an All-omnipotent Judge."

"No," I answered, "I am not sad for that either, because it is as exactly as you have just said."

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:158, H. 5.

“What are you so sad for then?” asked the man.

“In fact,” I answered, “I fear the consequences of this sedition of Ibn al-Zubayr due to which people are bewildered.”

The man laughed and said, “O `Alī ibn al-Ḥusayn, have you ever seen anyone who prayed to Almighty Allah but He did not respond to him?”

“No,” I answered, “I have not.”

“Have you ever seen anyone who had trust in Almighty Allah but He disappointed him?” the man asked.

“No,” I answered, “I have not.”

“Have you ever seen anyone who begged Almighty Allah but He did not give him?” the man asked.

“No,” I answered, “I have not.”

Then, the man disappeared.[1]

In this narration, the Imam (‘a) mentioned a social problem, which was the sedition of Ibn al-Zubayr and its consequences on the masses. The answer came to guide him to put his trust in Almighty Allah, because the Imam (‘a) had nothing to do in the face of this problem.

Having the Best Concept of Almighty Allah

Having the best concept of Almighty Allah in ones line of conduct, as well as in ones worldly life and life hereafter, achieves great results in one’s entire life.

In *al-Kāfī*, Shaykh al-Kulaynī, through a valid chain of authority, has reported Imam al-Riḍā (‘a) as saying:

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:166, H. 1.

أَحْسِنِ الظَّنَّ بِاللهِ، فَإِنَّ اللهَ عَزَّ وَجَلَّ يَقُولُ: أَنَا عِنْدَ ظَنِّ عَبْدِيَ الْمُؤْمِنِ بِي، إِنْ خَيْراً فَخَيْراً وَإِنْ شَرّاً فَشَرّاً.

Always have the noblest idea about Almighty Allah, for He says, "I am as exactly as My believing servant thinks of Me, whether good or bad."[1]

According to a validly tradition that is reported by Burayd ibn Mu`āwiyah, Imam al-Bāqir (‘a) has said: We find written in Imam `Alī's book that the Messenger of Allah (ṣ) said from the minbar:

وَالَّذِي لاَ إِلَهَ إِلاَّ هُوَ، مَا أُعْطِيَ مُؤْمِنٌ قَطُّ خَيْرَ الدُّنْيَا وَالآخِرَةِ إِلاَّ بِحُسْنِ ظَنِّهِ بِاللهِ وَرَجَائِهِ لَهُ وَحُسْنِ خُلُقِهِ وَالْكَفِّ عَنِ إِغْتِيَابِ الْمُؤْمِنِينَ. وَالَّذِي لاَ إِلَهَ إِلاَّ هُوَ، لاَ يُعَذِّبُ اللهُ مُؤْمِناً بَعْدَ التَّوْبَةِ وَالإِسْتِغْفَارِ إِلاَّ بِسُوءِ ظَنِّهِ بِاللهِ وَتَقْصِيرٍ مِنْ رَجَائِهِ لَهُ وَسُوءِ خُلُقِهِ وَإِغْتِيَابِ الْمُؤْمِنِينَ. وَالَّذِي لاَ إِلَهَ إِلاَّ هُوَ، لاَ يَحْسُنُ ظَنُّ عَبْدٍ مُؤْمِنٍ بِاللهِ إِلاَّ كَانَ اللهُ عِنْدَ ظَنِّ عَبْدِهِ الْمُؤْمِنِ، لأَنَّ اللهَ كَرِيمٌ بِيَدِهِ الْخَيْرُ يَسْتَحْيِي أَنْ يَكُونَ عَبْدُهُ الْمُؤْمِنُ قَدْ أَحْسَنَ

I swear by Allah save Whom there is no god: no good of this world or the Hereafter has been granted to any believer except by his having a good idea about Almighty Allah, putting his hope in Him, behaving courteously, and abstaining from backbiting faithful believers. I swear by Allah save Whom there is no god: Almighty Allah will not punish any believer (in Him) after repenting and imploring His forgiveness except because of his having a bad idea about Him, showing lack of hope in Him, behaving impolitely, and backbiting believers. I swear by Allah save Whom there is no god: no servant (of Him) bears a good idea about Him except that He will be as good as the idea that the servant bears about Him. This is because Almighty Allah is All-generous and has full authority over all that is good. He is

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:180, H. 1.

به الظَّنَّ ثُمَّ يُخْلفُ ظَنَّهُ وَرَجَاءَهُ. فَأَحْسِنُوا بِاللهِ الظَّنَّ وَارْغَبُوا إِلَيْه.

therefore too generous to disappoint the good idea and the hope that His servant has about Him. Therefore, hold a good idea about Almighty Allah and turn your hopes to Him.[1]

Undoubtedly, having such a good idea about Almighty Allah has a natural reflection on one's view about the constancy and continuity of one's social relations with others.

Shaykh al-Ṣadūq, in *man-lā-yaḥḍuruhu'l-faqīh*, through his chain of authority, has reported the following paragraph to be a piece of Imam `Alī's instructive will to his son, Muḥammad ibn al-Ḥanafiyyah:

وَلاَ يَغْلِبَنَّ عَلَيْكَ سُوءُ الظَّنِّ بِاللهِ عَزَّ وَجَلَّ؛ فَإِنَّهُ لَنْ يَدَعَ بَيْنَكَ وَبَيْنَ خَلِيلِكَ صُلْحاً.

Having an ill idea about Almighty Allah must never control you, lest it destroy any item of conciliation between your friend and you.[2]

Love for Almighty Allah

Love for Almighty Allah is one of the greatest qualities that affect all fields of life. Confirming this fact, the Holy Qur'ān says,

ﭐ ﭑ ﭒ ﭓ ﭔ ﭕ ﭖ

Say, "If you do love Allah, then follow me so that Allah will love you." (3:31)

ﭐ ﭑ ﭒ ﭓ ﭔ ﭕ ﭖ

Those of faith are overflowing in their love for Allah. (2:165)

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:181, H. 3.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:181, H. 6.

Laying much stress on this meaning in social relations, the traditions of the Ahl al-Bayt (‘a) have demonstrated that all social relations must be founded on the basis that one must love or hate for no purpose other than seeking nearness to Almighty Allah. They have also confirmed that the reality of religion is this love and sincere affection.

In *al-Kāfī*, Shaykh al-Kulaynī has reported through a valid chain of authority that Abū-`Ubaydah al-Ḥadhdhā' reported Imam al-Ṣādiq (‘a) as saying:

مَنْ أَحَبَّ لله وَأَبْغَضَ لله وَأَعْطَى لله فَهُوَ مِمَّنْ كَمُلَ إِيمَانُهُ.

He who loves, hates, and gives for the sake of Allah is actually enjoying a perfect faith.[1]

According to another validly reported tradition, Abū-Ḥamzah al-Thumālī has reported Imam Zayn al-`Ābidīn (‘a) as saying:

إِذَا جَمَعَ اللهُ الأَوَّلِينَ وَالآخِرِينَ قَامَ مُنَادٍ فَنَادَى يُسْمِعُ النَّاسَ فَيَقُولُ: أَيْنَ الْمُتَحَابُّونَ فِي الله؟ فَيَقُومُ عُنُقٌ مِنَ النَّاسِ، فَيُقَالُ لَهُمْ: إِذْهَبُوا إِلَى الْجَنَّةِ بِغَيْرِ حِسَابٍ. فَتَلَقَّاهُمُ الْمَلاَئِكَةُ فَيَقُولُونَ: إِلَى أَيْنَ؟ فَيَقُولُونَ: إِلَى الْجَنَّةِ بِغَيْرِ حِسَابٍ. وَيَقُولُونَ: وَأَيُّ حِزْبٍ أَنْتُمْ مِنَ النَّاسِ؟ فَيَقُولُونَ: نَحْنُ

On the day when Almighty Allah shall assemble the past and the late generations, a caller will cry out in such a loud voice that all people can hear him, “Where are those who loved each other for the sake of Allah?” A group of people will then stand up and they will be allowed to Paradise without settling any account with them. On their way to Paradise, the angels will meet them and ask where they are going. “We are going to Paradise without any account being settled with us,” they will answer. “Which party of people are you?” the angels will ask. “We have loved each other for the sake of

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:431, H. 1.

الْمُتَحَابُّونَ فِي اللهِ. فَيَقُولُونَ: أَيَّ شَيْءٍ كَانَتْ أَعْمَالُكُمْ؟ قَالُوا: كُنَّا نُحِبُّ فِي اللهِ وَنَبْغَضُ فِي اللهِ. فَيَقُولُونَ: نِعْمَ أَجْرُ الْعَامِلِينَ.

Allah," they will answer. "What deeds have you done?" the angels will ask. "We used to love and hate others for the sake of Allah," they will answer. "How excellent a recompense for those who work and strive!" the angels will say.[1]

According to a third authentically reported tradition, Abū-Ubaydah Ziyād al-Ḥadhdhā' reported that Imam al-Bāqir (ʻa) said to him,

يَا زِيَادُ وَيْحَكَ! وَهَلِ الدِّينُ إِلاَّ الْحُبُّ؟ أَلاَ تَرَى قَوْلَ اللهِ: ﴿قٓ ڤ ڤ ڤ ڦ ڦ ڦ ڦ ڄ ڄ ڄ ڄ ڃ ڃ﴾؟ أَوَ لاَ تَرَى قَوْلَ اللهِ لِمُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: ﴿ۓ ڭ ڭ ڭ ڭ ۇ ۇ ۆ ۆ ۈ ۈ ۇٴ ۋ ۋ ۅ ۅ ۉ ۉ ې ې ى ى ئا ئا ئە ئە ئو ئو ئۇ ئۇ ئۆ ئۆ ئۈ ئۈ ئې ئې﴾؟ وَقَالَ: ﴿□ □ □ □﴾ الدِّينُ هُوَ الْحُبُّ، وَالْحُبُّ هُوَ الدِّينُ.

O Ziyād, is religion anything other than love? You should have considered Almighty Allah's saying (in the Holy Qur'ān), "Say: If you love Allah, then follow me, Allah will love you and forgive you your faults, and Allah is Forgiving, Merciful. (3:31)" You should have considered Almighty Allah's saying to Muḥammad (ṣ), "Allah has endeared the faith to you and has made it seemly in your hearts. (49:7)" He has also said, "They love those who have fled to them. (59:9)" Thus, religion is love and love is religion.[2]

Hope in and Fear of Almighty Allah

A servant of Almighty Allah is supposed to have hope in

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:432, H. 6.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:435, H. 17; al-Barqī, *al-Maḥāsin* 1:409, H. 931, published by the Ahl al-Bayt World Assembly.

Him under all circumstances, no matter how harsh the conditions he may experience, how intense the situations he may face, or how many sins he might have committed. At the same time, a servant is supposed to fear Him under all circumstances, no matter how good the conditions may be and how frequent his acts of worship.

Describing the manners of true believers, the Holy Qur'ān, on more than one occasion, has referred to this quality of hope in and fear of Almighty Allah, which is one of the high ranking qualities of true believers:

Their limbs do forsake their beds of sleep, while they call on their Lord, in fear and hope. (32:16)

ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ

Those whom they call upon do desire for themselves means of access to their Lord, - even those who are nearest, they hope for His mercy and fear His wrath. (17:57)

□ □ □ □ □ □ ﭙ ﭚ ﭛ
□ □ □ □

Call on Him with fear and longing in your hearts, for the mercy of Allah is always near to those who do good. (7:56)

ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ

`Alī ibn Ibrāhīm reports Imam al-Ṣādiq (‘a) to have said:

كَانَ أَبي يَقُولُ: إِنَّهُ لَيْسَ مِنْ عَبْدٍ مُؤْمِنٍ إِلاَّ وَفِي قَلْبِهِ نُورَانِ: نُورُ خِيفَةٍ وَنُورُ رَجَاءٍ؛ لَوْ وُزِنَ هَذَا لَمْ يَزِدْ عَلَى هَذَا، وَلَوْ وُزِنَ هَذَا لَمْ يَزِدْ عَلَى هَذَا.

My father used to say: There is no believer without two lights in his heart—light of fear and light of hope. If you weigh each one, it will not outweigh the other.[1]

Ḥammād ibn `Īsā reports Imam al-Ṣādiq (‘a) to have said:

كَانَ فِي مَا أَوْصَى بِهِ لُقْمَانُ لِابْنِهِ أَنْ قَالَ: يَا بُنَيَّ، خَفِ اللهَ خَوْفاً لَوْ جِئْتَهُ بِبِرِّ الثَّقَلَيْنِ خِفْتَ أَنْ يُعَذِّبَكَ اللهُ، وَارْجُ اللهَ رَجَاءً لَوْ جِئْتَهُ بِذُنُوبِ الثَّقَلَيْنِ رَجَوْتَ أَنْ يَغْفِرَ اللهُ لَكَ.

Luqmān, the wise, said to his son: Fear Allah so much so that you think He will punish you even if you do all the good deeds of Jinn and men. Meanwhile, have so much hope in His Mercy that even if you commit all the sins of all Jinn and men, He will forgive you.[2]

Sharīf al-Raḍī has reported that Imam `Alī (‘a) said in one of his sermons:

يَدَّعِي بِزُعْمِهِ أَنَّهُ يَرْجُو اللهَ، كَذَبَ وَالْعَظِيمِ! مَا بَالُهُ لاَ يَتَبَيَّنُ رَجَاؤُهُ فِي عَمَلِهِ؟ فَكُلُّ مَنْ رَجَا عُرِفَ رَجَاؤُهُ فِي عَمَلِهِ، وَكُلُّ رَجَاءٍ - إِلاَّ رَجَاءَ اللهِ - فَإِنَّهُ مَدْخُولٌ، وَكُلُّ خَوْفٍ مُحَقَّقٌ، إِلاَّ خَوْفَ اللهِ فَإِنَّهُ مَعْلُولٌ، يَرْجُو اللهَ فِي الْكَبِيرِ،

He claims according to his own thinking what he hopes from Allah. By Allah, the Great, he speaks a lie. The position is that his hope (in Allah) does not appear through his action although the hope of every one who hopes is verified through his action. Every hope is so, except the hope in Allah, the Sublime, if it is impure; and every fear is established except the fear for Allah if it is unreal. He hopes big

1- Al-Ḥurr al-`Āmilī, *Wasā’il al-Shī`ah* 11:170, H. 4.
2- Al-Ḥurr al-`Āmilī, *Wasā’il al-Shī`ah* 11:170, H. 6.

وَيَرْجُو الْعِبَادَ فِي الصَّغِيرِ، فَيُعْطِي الْعَبْدَ مَا لاَ يُعْطِي الرَّبَّ! فَمَا بَالُ اللهِ جَلَّ ثَنَاؤُهُ يُقَصَّرُ بِهِ عَمَّا يُصْنَعُ بِهِ بِعِبَادِهِ؟ أَتَخَافُ أَنْ تَكُونَ فِي رَجَائِكَ لَهُ كَاذِباً؟ أَوْ تَكُونَ لاَ تَرَاهُ لِلرَّجَاءِ مَوْضِعاً؟ وَكَذلِكَ إِنْ هُوَ خَافَ عَبْداً مِنْ عَبِيدِهِ، أَعْطَاهُ مِنْ خَوْفِهِ مَا لاَ يُعْطِي رَبَّهُ، فَجَعَلَ خَوْفَهُ مِنَ الْعِبَادِ نَقْداً، وَخَوْفَهُ مِنْ خَالِقِهِ ضِمَاراً وَوَعْداً.

things from Allah and small things from others but he gives to others (consideration that) he does not give to Allah. What is the matter with Allah, glorified be His praise? He is accorded less (consideration) than what is given to His creatures. Do you ever fear to be false in your hope in Allah? Or do you not regard Him the center of your hope? Similarly, if a man fears man he gives him (such consideration) out of his fear, which he does not give to Allah. Thus, he has made his fear for men ready currency while his fear from the Creator is mere deferment or promise.[1]

Features Expressing Distinctive Behavior

The second class of the features that are supposed to be enjoyed by those playing the role of excellent examples in the society is the features that express distinctive behavior in social relations. We have already cited a number of these many features in the current discussion, because they have had connections with topics like modesty, chastity, forbearance, amnesty, lenience, and suppression of rage.

Let us now refer to another set of features that hold special significance in social relations and play the role of excellent exemplars in these relations; namely, patience, asceticism, pudency, fulfillment of trusts, satisfaction, abstinence from forbidden acts, and straightforwardness in action.

1- *Nahj al-Balāghah*, Sermon No. 160.

Patience

In his social activities and relations with others, man may be exposed to problems, complications, ordeals, pangs, tribulations and tests due to which he is always in urgent need for energy and power in order to overcome all these difficulties, pass the examinations successfully, and undergo these pressures. This energy is no more than patience, steadfastness, and sedulity. In the Holy Qur'ān, there are many verses confirming, praising, and commending patience as well as counting the recompense and rewards that Almighty Allah has decided for the patient, the steadfast, and the sedulous.

The most effective of all traditions that commend patience is one that is reported by Shaykh al-Kulaynī, in his book of *al-Kāfī*, Section: Patience. This tradition gathers both Qur'ānic verses and Prophetic maxims:

Ḥafṣ ibn Ghiyāth has reported Imam al-Ṣādiq (‘a) as addressing him with the following words:

يَا حَفْصُ! إنَّ مَنْ صَبَرَ صَبَرَ قَليلاً، وَإنَّ مَنْ جَزَعَ جَزَعَ قَليلاً. عَلَيْكَ بِالصَّبْرِ في جَميعِ أُمُورِكَ، فَإنَّ اللهَ عَزَّ وَجَلَّ بَعَثَ مُحَمَّداً صَلَّى اللهُ عَلَيْهِ وَآلِه فَأَمَرَهُ بِالصَّبْرِ وَالرِّفْقِ،

O Ḥafṣ, whoever perseveres will in fact persevere for a short while [502] and whoever breaks down will also break down for a short while.
You must thus abide by perseverance in all of your affairs. Verily, Almighty Allah has sent Muḥammad (ṣ) (as His

502- The Holy Imam (‘a) means that one who takes patience will take patience for a little time, because he either takes patience for his whole age, which is relatively little (if compared to the other life, which is the reward of his patience) or for the time of the tribulation, which is also little.

فَقَالَ: ﴿ڑ ک ک ک ک گ گ گ گ ڳ ڳ ڳ ڳ ں ڻ ڻ ڻ ۀ ہ ہ ہ﴾ وَقَالَ تَبَارَكَ وَتَعَالَى: ﴿ک ک گ گ گ گ ڳ ڳ ڳ ڳ ں ڻ ڻ ڻ ۀ ہ ہ﴾

فَصَبَرَ رَسُولُ الله صَلَّى اللهُ عَلَيْهِ وَآله حَتَّى نَالُوهُ بِالْعَظَائِمِ وَرَمَوْهُ بِهَا. فَضَاقَ صَدْرُهُ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿چ چ چ چ ڇ ڇ ڇ ڇ ڍ ڍ ڌ ڌ ڎ ڎ ڈ ڈ ژ ژ ڑ ڑ ک ک ک ک گ گ گ گ ڳ ڳ ڳ ڳ ں ڻ ڻ ڻ ۀ ہ ہ ہ﴾ ثُمَّ كَذَّبُوهُ وَرَمَوْهُ، فَحَزِنَ لذَلك. فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿ے ۓ ۓ ڭ ڭ ڭ ڭ ۇ ۇ ۆ ۆ ۈ ۈ ۇٴ ۋ ۋ ۅ ۅ ۉ ۉ ې ې ى ى ئا ئا ئە ئە ئو ئو ئۇ ئۇ ئۆ ئۆ ئۈ ئۈ ئې ئې ئى ئى ی ی ئج ئح ئم ئى ئي بج بح بخ بم بى بي تج تح تخ تم تى تي ثج ثم ثى ثي جح جم حج حم خج خم سج سح سخ سم صح صم ضج ضح ضخ ضم طح طم ظم عج عم غج غم فج فح فخ فم قح قم كج كح كخ كل كم كى كي لج لح لخ لم لى لي مج مح مخ مم نج نح نخ نم نى ني هج هم هى هي يج يح يخ يم يى يي ذٰ رٰ ىٰ ئر ئز ئم ئن ئى ئي بر بز بم بن بى بي تر تز تم تن تى تي ثر ثز ثم ثن ثى ثي فى في قى قي كا كل كم كى كي لا لم لى لي ما مم نر نز نم نن نى ني ىٰ ير يز يم ين يى يي ئج ئح ئخ ئم ئه بج بح بخ بم به تج تح تخ تم ته ثم جح جم حج حم خج خم سج سح سخ سم صح صخ صم ضج ضح ضخ ضم طح ظم عج عم غج غم فج فح فخ فم قح قم كج كح كخ كل كم لج لح لخ لم له مج مح مخ مم نج نح نخ نم نه هج هم هٰ ﴾ فَأَلْزَمَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآله نَفْسَهُ الصَّبْرَ. فَتَعَدَّوْا فَذَكَرُوا اللهَ تَبَارَكَ وَتَعَالَى وَكَذَّبُوهُ. فَقَالَ: قَدْ صَبَرْتُ فِي نَفْسِي وَأَهْلِي وَعِرْضِي، وَلاَ صَبْرَ لِي عَلَى ذِكْرِ إِلَهِي. فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿ڤ ڤ ڦ ڦ ڄ ڄ ڄ ڄ ڃ ڃ ڃ ڃ چ چ چ چ ڇ ڇ ڇ ڇ ڍ ڍ ڌ ڌ ڎ ڎ ڈ ڈ ژ ژ ڑ ڑ ک ک ک ک گ گ گ گ ڳ ڳ ڳ ڳ ں ڻ ڻ ڻ ۀ ہ ہ ہ﴾

messenger) and ordered him to be patient and lenient. He thus says, “Bear patiently what they say and avoid them with a becoming avoidance. Leave Me to deal with the rejecters, the lords of ease and plenty. (73:10-11)”[1]

He also says, “Repel evil with what is best, when lo! He between you and whom was enmity would be as if he were a warm friend. None is made to receive it but those who are patient and none is made to receive it but those who have a mighty good fortune. (41:34-35)”

So, the Holy Prophet (ṣ) kept on dealing with them patiently until they forged unbearable things against him and accused him falsely of these things; therefore, he was distressed at what they had forged against him. As a result, Almighty Allah revealed to him the following: “Surely, We know that your breast straitens at what they say! Therefore, celebrate the praise of your Lord and be of those who make obeisance. (15:97-98)”

They then belied and accused him of fabrications that he felt sad for that. So, Almighty Allah revealed

503- Shaykh al-Kulaynī, *al-Kāfī* 2:88-89, H. 3; Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 11:207, H. 1 (as quoted from the earlier reference book).

to him the following: “We know indeed that what they say certainly grieves you, but surely they do not call you a liar, but the unjust deny the communications of Allah. Certainly, messengers before you were rejected, but they were patient on being rejected and persecuted until Our help came to them. (6:33-34)”

Although the Holy Prophet (ṣ) committed himself to patience, they transgressed all limits when they began to speak irreverently of Almighty Allah and belied Him. So, the Holy Prophet (ṣ) said, “I have borne patiently what they said about myself, my family, and my honor, but I cannot stand anymore what they are speaking profanely of my Lord.” So, Almighty Allah revealed the following: “Bear patiently what they say. (73:10)” So, the Holy Prophet (ṣ) remained patient under all conditions.

Then, Almighty Allah gave him the good tidings of the Imams being from his offspring and ascribed perseverance to them, saying, “We made of them Imams to guide by Our command when they were patient and they were certain of Our communications. (32:24)” Only then, the Holy Prophet (ṣ) declared, “The position of patience to faith is as same as the position of the head

﴿ ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽ ﴾ فَصَبَرَ النَّبِيُّ صَلَّى اللهُ عَلَيْه وَآله فِي جَمِيعِ أَحْوَاله. ثُمَّ بَشَّرَ فِي عِتْرَته بِالأَئِمَّة وَوُصِفُوا بِالصَّبْرِ، فَقَالَ جَلَّ ثَنَاؤُهُ: ﴿ ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽ ﴾ فَعِنْدَ ذَلِكَ قَالَ صَلَّى اللهُ عَلَيْه وَآله: الصَّبْرُ مِنَ الإِيمَان كَالرَّأْس مِنَ الْجَسَد. فَشَكَرَ اللهُ عَزَّ وَجَلَّ ذَلِكَ لَهُ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿ ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽ ﴾ فَقَالَ صَلَّى اللهُ عَلَيْه وَآله: إِنَّهُ بُشْرَى وَإِنْتِقَامٌ. فَأَبَاحَ اللهُ عَزَّ وَجَلَّ لَهُ قِتَالَ الْمُشْرِكِينَ فَأَنْزَلَ: ﴿ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽ ﴾ فَقَتَلَهُمُ اللهُ عَلَى يَدَيْ رَسُول الله صَلَّى اللهُ عَلَيْه وَآله وَأَحبَّائه، وَجَعَلَ لَهُ ثَوَابَ صَبْره مَعَ مَا ادَّخَرَ لَهُ فِي الآخِرَة. فَمَنْ صَبَرَ وَاحْتَسَبَ لَمْ يَخْرُجْ مِنَ الدُّنْيَا حَتَّى يُقِرَّ اللهُ لَهُ عَيْنَهُ فِي أَعْدَائه مَعَ مَا يَدَّخِرُ لَهُ فِي الآخِرَة.

to the body."
For this situation, Almighty Allah thanked His Prophet and revealed to him the following: "The good word of your Lord was fulfilled in the children of Israel because they bore up (sufferings) patiently and We utterly destroyed what Pharaoh and his people had wrought and what they built. (7:137)" The Holy Prophet (ṣ) understood the good tidings and the punishment of Almighty Allah mentioned in this verse.
Then, Almighty Allah allowed him to fight against the polytheists, saying, "Slay the idolaters wherever you find them, and take them captives and besiege them and lie in wait for them in every ambush. (9:5)" "Kill them wherever you find them. (2:191)" So, Almighty Allah slew them at the hands of His Messenger (ṣ) and those who love Him. He also kept for His Messenger (ṣ) the reward of patience along with what He has already kept for him in the Hereafter.
Succinctly, whoever draws on patience will never depart this world before Almighty Allah delights him concerning his enemies not to mention what He has stored for him in the Hereafter.

Muḥammad ibn `Alī ibn al-Ḥusayn has reported that Imam `Alī (‘a), in his instructive will to his son Muḥammad ibn al-Ḥanafiyyah, said:

أَلْـقِ عَنْـكَ وَارِدَاتِ الْهُمُـومِ بِعَـزَائِمِ الـصَّبْرِ. عَـوِّدْ نَفْـسَكَ الـصَّبْرَ، فَـنِعْمَ الْخُلُـقُ الـصَّبْرُ، وَاحْمِلْهَا عَلَى مَا أَصَابَكَ مِنْ أَهْوَالِ الدُّنْيَا وَهُمُومِهَا.

Throw away from yourself the coming distresses through the determinations of patience. Accustom yourself to patience, for it is the most excellent trait, and acclimatize yourself to bearing patiently the horrors and distresses of this worldly life that inflict you.[1]

Abū-Baṣīr is reported to have quoted Imam al-Ṣādiq (‘a) as saying: I heard Abū-Ja`far (i.e. Imam al-Bāqir) (‘a) saying:

إِنِّي لأُصْبِرُ مِنْ غُلاَمِي هَذَا وَمِنْ أَهْلِي عَلَى مَا هُوَ أَمَرُّ مِنَ الْحَنْظَلِ. إِنَّهُ مَنْ صَبَرَ نَالَ بِصَبْرِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ، وَدَرَجَةَ الشَّهِيدِ الَّذِي قَدْ ضَرَبَ بِسَيْفِهِ قُدَّامَ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ.

I am training myself to endure the harm of my servants or wife, tasting a flavor that is bitterer than colocynth. Verily, one who behaves patiently will be awarded the rank of fasting people who spend nights in acts of worship and the rank of martyrs who fought the enemies defending the Holy Prophet(ṣ).[2]

Imam al-Ṣādiq (‘a) is also reported to have said:

إِنَّا صُبَّرٌ وَشِيعَتُنَا أَصْبَرُ مِنَّا.

We are patient indeed, and our Shī`ah are more patient than we are.

The reported asked, “How come your Shī`ah are more patient than you are?”

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 11:208, H. 3.
2- Al-Ḥurr al-`Āmilī, *Wasā’il al-Shī`ah* 11:209, H. 5.

The Imam (‘a) answered,

لأَنَّا نَصْبِرُ عَلَى مَا نَعْلَمُ وَشِيعَتُنَا يَصْبِرُونَ عَلَى مَا لاَ يَعْلَمُونَ.

This is so because we bear patiently matters with which we have full acquaintance, while our Shī`ah bear matters that they do not know.[1]

Asceticism; Abstinence from Lawful Worldly Pleasures

In his lifetime and subsistence, as well as social relations, man may be exposed to the pressures of whims and the various worldly desires and appetencies. This matter may confuse the entire movement of one who intends to respond to all these desires and epidemics. He is therefore in urgent need for an objective view to this world and whatever therein so that he becomes competent enough to deal with all these things rationally by using his reason, interest, and whatever leads him eventually to true perfection.

Abstinence from lawful worldly pleasures implies acquaintance with the reality of this world and its position in man’s life, as well as the true factual view about it. From this cause, we can notice the Holy Qur'ān inspiring abstinence from worldly pleasures by saying:

ڈ ڈ ف ف ڤ ڤ ق ق ڦ ڦ چ چ
چ چ چ چ چ چ چ چ چ چ
چ چ ډ ډ ډ ډ ډ ډ ڑ ڑ ڑ ڑ
ک ک ک ک گ گ گ گ گ گ
گ گ گ گ ں ں ڻ ڻ ڈ ڈ ۀ ۀ
ہ ہ ھ ھ ھ ھ ے ے ۓ ۓ
ۆ ۆ ۇ ۇ ۋ ۋ ۅ ۅ ۉ ۉ
ۏ ې ې ى ى ئا ئا □ □ □

Know you all that the life of this world is but play and amusement, pomp and mutual boasting, and multiplying in rivalry among yourselves, riches and children. Here is a similitude: How rain and the growth, which it brings forth delight the hearts of the tillers; soon it withers; you will see it

1- Shaykh al-Kulaynī, *al-Kāfī* 2:93, H. 25.

□ □ □ □□ □ □ □ □
□□ □ □

grow yellow; then it becomes dry and crumbles away. However, in the Hereafter is a penalty severe for the devotees of wrong, and forgiveness from Allah and His good pleasure for the devotees of Allah. And what is the life of this world but goods and chattels of deception. Be you foremost in seeking forgiveness from your Lord and a garden of Bliss the width whereof is as the width of heaven and earth, prepared for those who believe in Allah and His messengers. That is the grace of Allah, which He bestows on whom he pleases. And Allah is the Lord of grace abounding. No misfortune can happen on earth or in your souls but is recorded in a decree before We bring it into existence. That is truly easy for Allah. In order that you may not despair over matters that pass you by nor exult over favors bestowed upon you. For Allah loves not any vainglorious boaster. (57:20-23)

In the blessed heritage of the Ahl al-Bayt (‘a), there are many traditions confirming this trend and explaining it within the line of conduct that is supposed to be adopted by those playing the role of excellent exemplars in society.

Muḥammad ibn Yaḥyā has reported on the authority of al-Haytham ibn Wāqid al-Ḥarīrī that Imam al-Ṣādiq (‘a) said:

مَـنْ زَهـدَ فـي الـدُّنْيَا أَثْبَـتَ اللهُ الْحِكْمَةَ فِي قَلْبِهِ وَأَنْطَقَ بِهَا لِسَانَهُ

For those who abstain from pursuing worldly pleasures, Almighty Allah will fix wisdom in their hearts, make it glide on

وَبَـصَّرَهُ عُيُـوبَ الـدُّنْيَا دَاءَهَـا وَدَوَاءَهَا وَأَخْرَجَهُ مِنَ الدُّنْيَا سَالِماً إِلَى دَارِ السَّلاَمِ.

their tongues, show them the malady and remedy of the worldly defects, and move them from this world to the Abode of Peace safe and sound.[1]

Ḥafṣ ibn Ghiyāth is reported to have heard Imam al-Ṣādiq (‘a) saying:

جُعِلَ الْخَيْرُ كُلُّهُ فِي بَيْتٍ وَجُعِلَ مِفْتَاحَهُ الزُّهْدُ فِي الدُّنْيَا. قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لاَ يَجِدُ الرَّجُلُ حَلاَوَةَ الإِيمَانِ فِي قَلْبِهِ حَتَّى لاَ يُبَالِيَ مَنْ أَكَلَ الدُّنْيَا. حَرَامٌ عَلَى قُلُوبِكُمْ أَنْ تَعْرِفَ حَلاَوَةَ الإِيمَانِ حَتَّى تَزْهَدَ فِي الدُّنْيَا.

The entire goodness has been put in a house the key of which is abstinence from worldly pleasures. The Holy Prophet (ṣ) has said, “No man can find the true sweetness of faith in his heart before he stops caring for who should hold the world.” Your hearts are forbidden to taste the sweetness of faith before you abstain from worldly pleasures.[2]

Abū-Ḥamzah is reported to have quoted Imam al-Bāqir (‘a) as saying:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ: إِنَّ مِنْ أَعْوَنِ الأَخْلاَقِ عَلَى الدِّينِ الزُّهْدَ فِي الدُّنْيَا.

The Commander of the Faithful (‘a) has said, “Abstinence from worldly pleasures is the most helpful of all traits in attaining religiousness.”[3]

`Alī ibn Hāshim ibn al-Burayd has reported on the authority of his father that someone asked (Imam) `Alī ibn al-Ḥusayn (‘a) to

1- Shaykh al-Kulaynī, *al-Kāfī* 2:128, H. 1.
2- Shaykh al-Kulaynī, *al-Kāfī* 2:128, H. 2.
3- Shaykh al-Kulaynī, *al-Kāfī* 2:128, H. 3.

define asceticism.

The Imam (‘a) said:

عَـشَرَةُ أَشْـيَاء، فَـأَعْلَى دَرَجَـةِ الزُّهْـدِ أَدْنَى دَرَجَـةِ الْـوَرَعِ، وَأَعْلَـى دَرَجَـةِ الْوَرَعِ أَدْنَـى دَرَجَـةِ الْيَقِـينِ، وَأَعْلَـى دَرَجَةِ الْيَقِينِ أَدْنَى دَرَجَةِ الرِّضَـا. أَلاَ وَإِنَّ الزُّهْدَ فِي آيَةٍ مِنْ كِتَابِ اللهِ عَزَّ وَجَـلَّ: ﴿لِّكَيْلَا □ □ □ □ □ □ □ □ □ □﴾.

Asceticism is of ten ranks the highest of which is the lowest rank of piety and the highest rank of piety is the lowest rank of conviction (i.e. full faith in Almighty Allah). The highest rank of conviction is the lowest rank of satisfaction. Asceticism has been explained in a verse of the Holy Qur'ān that reads, “In order that you may not despair over matters that pass you by nor exult over favors bestowed upon you. (57:23)”[1]

Jamīl ibn Darrāj reported Imam al-Ṣādiq (‘a) to have narrated the following story:

One day, the Messenger of Allah (ṣ) passed by a dead young goat whose ears had been cut and which was thrown on a dunghill. Upon seeing this dead goat, the Holy Prophet (ṣ) asked his companions, “What is the value of this dead animal?” They answered, “If it was alive, it would not be worth more than one Dirham!”

The Holy Prophet (ṣ) commented, “I swear by Him Who grasps my soul in His Hand: the world is more inferior in the sight of Almighty Allah than this dead goat in the sight of its owner.”[2]

Al-Zuhrī, Muḥammad ibn Muslim ibn Shihāb, has reported that when Imam `Alī ibn al-Ḥusayn Zayn al-`Ābidīn (‘a)

1- Shaykh al-Kulaynī, *al-Kāfī* 2:128, H. 4.
2- Shaykh al-Kulaynī, *al-Kāfī* 2:128, H. 9.

was asked to identify the best act in the view of Almighty Allah, he answered,

مَا مِنْ عَمَلٍ بَعْدَ مَعْرِفَةِ اللهِ عَزَّ وَجَلَّ وَمَعْرِفَةِ رَسُولِهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَفْضَلُ مِنْ بُغْضِ الدُّنْيَا. وَإِنَّ لِذَلِكَ لَشُعَباً كَثِيرَةً وَلِلْمَعَاصِي شُعَباً. فَأَوَّلُ مَا عُصِيَ اللهُ بِهِ الْكِبْرُ، وَهِيَ مَعْصِيَةُ إِبْلِيسَ حِينَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ. وَالْحِرْصُ وَهِيَ مَعْصِيَةُ آدَمَ وَحَوَّاءَ حِينَ قَالَ اللهُ عَزَّ وَجَلَّ لَهُمَا: (فَكُلاَ مِنْ حَيْثُ شِئْتُمَا وَلاَ تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ.) فَأَخَذَا مَا لاَ حَاجَةَ بِهِمَا إِلَيْهِ فَدَخَلَ ذَلِكَ عَلَى ذُرِّيَّتِهِمَا إِلَى يَوْمِ الْقِيَامَةِ. وَذَلِكَ أَنَّ أَكْثَرَ مَا يَطْلُبُ ابْنُ آدَمَ مَا لاَ حَاجَةَ بِهِ إِلَيْهِ. ثُمَّ الْحَسَدُ وَهِيَ مَعْصِيَةُ ابْنِ آدَمَ

After recognition of Almighty Allah and His Messenger (ṣ), no other act is better than hating this world. There are various forms of hating this world and there are various types of acts of disobedience to Almighty Allah. The first act of disobedience to Almighty Allah was self-conceit, which was committed by Satan who refused and was haughty and, so, became one of the unbelievers. The second act of disobedience was greed, which was committed by Adam and Eve [1] when Allah, the Exalted and Majestic, said to them, "Enjoy its good things as you wish, but approach not this tree, or you run into harm and transgression." Although they did not need the fruit of that tree, they ate it and this greed remained with their offspring until the Day of Resurrection. In this manner, the children of Adam (i.e. human beings) always seek things that they do not need. The third act of

1- In the faith of the Imāmiyyah Shī`ah, warning Prophet Adam against eating from that tree was in the form of leading him to more integrity and more guidance. Hence, Prophet Adam's breaking of this warning being expressed as act of disobedience is just metaphorical, not literal.

حَيْثُ حَسَدَ أَخَاهُ فَقَتَلَهُ. فَتَشَعَّبَ مِنْ ذَلِكَ حُبُّ النِّسَاءِ وَحُبُّ الدُّنْيَا وَحُبُّ الرِّئَاسَةِ وَحُبُّ الرَّاحَةِ وَحُبُّ الْكَلاَمِ وَحُبُّ الْعُلُوِّ وَالثَّرْوَةِ. فَصِرْنَ سَبْعَ خِصَالٍ، فَاجْتَمَعْنَ كُلُّهُنَّ فِي حُبِّ الدُّنْيَا، فَقَالَ الأَنْبِيَاءُ وَالْعُلَمَاءُ بَعْدَ مَعْرِفَةِ ذَلِكَ: حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ. وَالدُّنْيَا دُنْيَيَانِ: دُنْيَا بَلاَغٍ وَدُنْيَا مَلْعُونَةٌ.

disobedience was envy, which was committed by Adam's son when he killed his brother out of envy. Several things were derived from envy: love for women, love for this world, love for supremacy, love for comfort, love for speech, love for headship, and wealth. These are seven characteristics all of which are gathered in the love for this world. Having recognized this fact, the Prophets and men of wisdom all said, "The love for this world is the root of all sins. This world is of two types: the world that is a means of our delivery to the Hereafter, and the damned world."[1]

Satisfaction

Satisfaction occupies an aspect in the psychological background of those who train themselves to abstain from worldly pleasures. They therefore become capable mentally and spiritually of hold back their personal whims and desires. In view of that, man is required to discipline himself on being marked by this feature.

The Holy Qur'ān has put stress on this feature on many occasions, such as the following verses:

Let not their wealth nor their sons dazzle you. (9:55)

ﭐ ﭑ ﭒ ﭓ ﭔ

1- Shaykh al-Kulaynī, *al-Kāfī* 2:130, H. 11.

ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ

Do not strain your eyes in longing for the things We have given for enjoyment to parties of them, the splendor of the life of this world, through which We test them. (20:131)

The reported heritage of the Ahl al-Bayt (‘a) is also full of confirmations on this distinctive feature in man’s behavior.

Aḥmad ibn Abī-`Abdullāh has reported on the authority of `Amr ibn Abi’l-Miqdām that Imam al-Ṣādiq (‘a) said:

مَكْتُوبٌ فِي التَّوْرَاةِ: إبْنَ آدَمَ، كُنْ كَيْفَ شِئْتَ. كَمَا تَدِينُ تُدَانُ. مَنْ رَضِيَ مِنَ اللهِ بِالْقَلِيلِ مِنَ الرِّزْقِ قَبِلَ اللهُ مِنْهُ الْيَسِيرَ مِنَ الْعَمَلِ، وَمَنْ رَضِيَ بِالْيَسِيرِ مِنَ الْحَلاَلِ خَفَّتْ مُؤْنَتُهُ وَزَكَتْ مَكْسَبَتُهُ وَخَرَجَ مِنْ حَدِّ الْفُجُورِ.

It is written in the Torah: O son of Adam, be as you wish to be. As you subjugate, you will be subjugated. He who satisfies himself with little sustenance from Allah, Allah shall accept from him his little deed. He who satisfies himself with legally gotten sustenance, his burden will be light, his earning will be multiplied, and he will give off the limit of sinfulness.[1]

Imam al-Ṣādiq (‘a) is also reported to have said:

مَنْ قَنِعَ بِمَا رَزَقَهُ اللهُ فَهُوَ مِنْ أَغْنَى النَّاسِ.

He who satisfies himself with whatever sustenance given to him by Almighty Allah is verily the wealthiest of all people.[2]

Ḥamzah ibn Ḥarrān has narrated that a man complained to Imam al-Ṣādiq (‘a) that he could not satisfy himself with the earnings he was gaining, because he had a desire for gaining more and more. He therefore asked the Imam (‘a)

1- Shaykh al-Kulaynī, *al-Kāfī* 2:138, H. 4.
2- Shaykh al-Kulaynī, *al-Kāfī* 2:139, H. 9.

for an advantageous solution.

The Imam (‘a) thus said to him,

إِنْ كَانَ مَا يَكْفِيكَ يُغْنِيكَ فَأَدْنَى مَا فِيهَا يُغْنِيكَ، وَإِنْ كَانَ مَا يَكْفِيكَ لاَ يُغْنِيكَ فَكُلُّ مَا فِيهَا لاَ يُغْنِيكَ.

If that which is sufficient to you satisfies you, then you will be satisfied by the least of the worldly gains, but if that which is sufficient to you never satisfies you, then all the gains of this world will never satisfy you.[1]

Refraining from Forbidden Acts

Refraining from the forbidden acts is considered the other aspect of the psychological background of abstinence from worldly pleasures and whims. To refrain from violating the prohibitions of Almighty Allah makes it obligatory upon man to choose from the worldly affairs only those which have been deemed lawful by Almighty Allah Who says in this regard:

ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ ﭴ ﭵ ﭶ ﭷ ﭸ ﭹ ﭺ ﭻ ﭼ ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ

Say, “Who has forbidden the beautiful gifts of Allah, which He has produced for His servants, and the things, clean and pure, which He has provided for sustenance?” Say, “They are, in the life of this world, for those who believe, and purely for them on the Day of Judgment.” Thus do We explain the signs in detail for those who understand. (7:32)

Likewise, to practice refraining from the forbidden acts imposes upon man to avoid all atrocities, sins, filth, and

1- Shaykh al-Kulaynī, *al-Kāfī* 2:139, H. 10.

falsities. After believing and putting full trust in Him, Almighty Allah has preceded this feature to all others, saying:

ک ک ڑ ڑ گ گ گ گ چ چ ڇ

Those who avoid the greater crimes and shameful deeds, and, when they are angry, even then forgive. (42:37)

Comporting with the Holy Qur'ān, the Ahl al-Bayt (‘a) have given much emphasis to the significance of and the role played by refraining from forbidden acts in the social relations. In this respect, `Alī ibn Ibrāhīm has reported on the authority of `Amr ibn Sa`īd ibn Hilāl al-Thaqafī that he said to Imam al-Ṣādiq (‘a), “I cannot meet you except once in many years; therefore, please teach me something which I should adopt.” The Imam (‘a) said:

أُوصِيكَ بِتَقْوَى الله وَالْوَرَعِ وَالإِجْتِهَاد. وَاعْلَمْ أَنَّهُ لاَ يَنْفَعُ إِجْتِهَادٌ لاَ وَرَعَ فِيه.

I advise you to fear Almighty Allah, refrain from forbidden acts, and work diligently. Be it known to you that diligence without refraining from forbidden acts is worthless.[1]

Imam Mūsā al-Kāẓim (‘a) is reported to have said that he very frequently heard his father saying:

لَيْسَ مِنْ شِيعَتِنَا مَنْ لاَ تَتَحَدَّثُ الْمُخَدَّرَاتُ بِوَرَعِه فِي خُدُورِهِنَّ، وَلَيْسَ مِنْ أَوْلِيَاءِنَا مَنْ هُوَ فِي قَرْيَةٍ فِيهَا عَشَرَةُ آلاَفِ رَجُلٍ فِيهِمْ مِنْ خَلْقِ الله أَوْرَعُ مِنْهُ.

He, about whose devoutness even women that are confined to their houses do not speak, is not regarded as one of our Shī`ah (i.e. partisans). He, who lives in a village of ten thousand persons among whom there is an individual more devout than he is, is not regarded as one of our loyalists.[2]

1- Shaykh al-Kulaynī, *al-Kāfī* 2:76, H. 1.
2- Shaykh al-Kulaynī, *al-Kāfī* 2:79, H. 15.

Ḥannān ibn Sadīr has reported that Abu'l-Ṣabbāḥ al-Kinānī said to Imam al-Ṣādiq (‘a), “Great is the extent of harassment we are suffering from people because of you!”

The Imam (‘a) asked, “What kind of harassment are you encountering from people?”

Al-Kinānī said, “Whenever we dispute with someone, he immediately gibes at us, saying, ‘You are a malicious Ja`farite!’”

The Imam (‘a) said, “So, people are gibing at you because of me!”

Al-Kinānī answered, “Yes, they are.”

The Imam (‘a) said:

مَا أَقَلَّ، وَاللهِ، مَنْ يَتَّبِعُ جَعْفَراً مِنْكُمْ! إِنَّمَا أَصْحَابِي مَنِ اشْتَدَّ وَرَعُهُ، وَعَمِلَ لِخَالِقِهِ، وَرَجَا ثَوَابَهُ. فَهَؤُلاَءِ أَصْحَابِي.

By Allah I swear, too little are those who follow Ja`far amongst you! My followers are only those who show intense piety, dedicate their deeds to their Creator, and desire His rewards. These are exclusively my followers.[1]

Imam al-Bāqir (‘a) is reported to have said:

كُلُّ عَيْنٍ بَاكِيَةٌ يَوْمَ الْقِيَامَةِ غَيْرُ ثَلاَثٍ: عَيْنٌ سَهِرَتْ فِي سَبِيلِ اللهِ، وَعَيْنٌ فَاضَتْ مِنْ خَشْيَةِ اللهِ، وَعَيْنٌ غَضَّتْ عَنْ مَحَارِمِ اللهِ.

All eyes will be weeping on the Day of Resurrection except for three eyes: an eye that spent a night sleeplessly for Allah’s sake, an eye that shed tears in fear of Allah, and an eye that was cast down against what Allah has prohibited to gaze.[2]

Imam al-Ṣādiq (‘a) is reported to have said:

1- Shaykh al-Kulaynī, *al-Kāfī* 2:77, H. 6.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:200, S. 23, H. 1.

فِي مَا نَاجَى اللهُ عَزَّ وَجَلَّ بِه مُوسَى عَلَيْهِ السَّلاَمُ: يَا مُوسَى، مَا تَقَرَّبَ إِلَيَّ الْمُتَقَرِّبُونَ بِمِثْلِ الْوَرَعِ عَنْ مُحَارِمِي، فَإِنِّي أُبِيحُهُمْ جَنَّاتِ عَدْنٍ لاَ أُشْرِكُ مَعَهُمْ أَحَداً.

Within the confidential talks of Allah, the Almighty and Majestic, with (Prophet) Moses (‘a) are the following words: “O Moses, no means used by those who seek nearness to Me has ever been better than refraining from My prohibitions. As a result, I will allow them exclusively to the Paradisiacal gardens of perpetual abode.[1]

Modesty

Modesty is a high moral and psychological standard that prevents from rushing towards lusts and from being under the drift of passions. It also grants intellects an opportunity to hold sway over the line of conduct and to choose the best. From this cause, the importance of this feature has been confirmed in man generally and in women particularly with regard to the fact that women’s lusts are more irrepressible than men’s are. Modesty alone can control such lusts. Through a valid chain of authority, Shaykh al-Kulaynī, in *al-Kāfī*, has reported Imam `Alī (‘a) as saying:

خَلَقَ اللهُ الشَّهْوَةَ عَشَرَةَ أَجْزَاء، فَجَعَلَ تِسْعَةَ أَجْزَاءٍ فِي النِّسَاءِ وَجُزْءاً وَاحِداً فِي الرِّجَالِ؛ وَلَوْ لاَ مَا جَعَلَ اللهُ فِيهِنَّ مِنَ الْحَيَاءِ عَلَى قَدْرِ أَجْزَاءِ الشَّهْوَةِ لَكَانَ لِكُلِّ رَجُلٍ تِسْعُ نِسْوَةٍ مُتَعَلِّقَاتٌ بِه.

Almighty Allah has created lust in ten parts nine of which were put in women while only one part in men. Had it not been for the modesty that Almighty Allah has put in women according to the amount of their lusts, every nine women would have been passionately attached to one man.[2]

1- Shaykh al-Kulaynī, *al-Kāfī* 2:80, H. 3.
2- Shaykh al-Kulaynī, *al-Kāfī* 5:338, H. 1.

This is why the Ahl al-Bayt (‘a) have considered modesty to be inseparable part of faith; therefore, without modesty, there is no faith.

Through a valid chain of authority, Shaykh al-Kulaynī, in *al-Kāfī*, has reported Imam al-Ṣādiq (‘a) as saying:

الْحَيَاءُ مِنَ الإِيـمَانِ وَالإِيـمَانُ فِي الْجَنَّة.

Modesty is part of faith, and faith leads to Paradise.[1]

Mu`ādh ibn Kathīr is reported to have quoted Imam al-Bāqir or Imam al-Ṣādiq (‘a) as saying:

الْحَيَاءُ وَالإِيـمَانُ مَقْرُونَانِ فِي قَرَنٍ، فَإِذَا ذَهَبَ أَحَدُهُمَا تَبِعَهُ صَاحِبَهُ.

Modesty and faith are tied with the same rope; therefore, if one of them goes, the other will follow it.[2]

Aḥmad ibn `Abdullāh has reported one the authority of *one of our companions* that one of the Holy Imams (‘a) quoted the Holy Prophet (ṣ) as saying:

الْحَيَاءُ حَيَاءَانِ: حَيَاءُ عَقْلٍ وَحَيَاءُ حُمْق، فَحَيَاءُ الْعَقْلِ هُوَ الْعِلْمُ، وَحَيَاءُ الْحُمْقِ هُوَ الْجَهْلُ.

Modesty is of two categories; Modesty of reason and modesty of idiocy. The modesty of reason stands for knowledge, while the modesty of idiocy stands for ignorance.[3]

Honesty and fulfillment of Trusts

Honesty and trustworthiness are the most distinctive features that act as excellent examples and directly relate to social

1- Shaykh al-Kulaynī, *al-Kāfī* 2:106, H. 1.
2- Shaykh al-Kulaynī, *al-Kāfī* 2:106, H. 4.
3- Shaykh al-Kulaynī, *al-Kāfī* 2:106, H. 6.

relations. Before he was commissioned as prophet, the Holy Prophet (ṣ) had been well-known for his honesty and trustworthiness—two features that greatly and positively influenced the movement of the Islamic promulgation.

Giving much emphasis to these two features and showing their significance, the Holy Qur'ān enjoined Muslims to be characterized by them, warned against violating them, described, on more than one occasion, the faithful believers as carrying them, and even described the Prophets as carrying them. It has thus said:

Those who faithfully observe their trusts and their covenants. (23:8)

ﭽ ﭾ ﭿ ﮀ ﮁ

Also mention in the Book the story of Ismā`īl. He was strictly true to what he promised and he was a messenger and a prophet. (19:54)

ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ

For Muslim men and women, for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in Charity, for men and women who fast and deny themselves, for men and women who guard their chastity, and for men and women who engage much in Allah's praise, for them has Allah prepared forgiveness and great reward. (33:35)

ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ

Shaykh al-Kulaynī, in *al-Kāfī*, has reported through a valid

chain of authority that Imam al-Ṣādiq (‘a) said:

إِنَّ اللهَ عَزَّ وَجَلَّ لَمْ يَبْعَثْ نَبِيّاً إِلاَّ بِصِدْقِ الْحَدِيثِ وَأَدَاءِ الأَمَانَةِ إِلَى الْبَرِّ وَالْفَاجِرِ.

Verily, Almighty Allah has never sent any prophet except that he be honest and fulfill the trusts of all people, be they righteous or sinful.[1]

Isḥāq ibn `Ammār and others have reported Imam al-Ṣādiq (‘a) as saying:

لاَ تَغْتَرُّوا بِصَلاَتِهِمْ وَلاَ بِصِيَامِهِمْ؛ فَإِنَّ الرَّجُلَ رُبَّمَا لَهِجَ بِالصَّلاَةِ وَالصَّوْمِ حَتَّى لَوْ تَرَكَهُ اسْتَوْحَشَ، وَلَكِنِ اخْتَبِرُوهُمْ عِنْدَ صِدْقِ الْحَدِيثِ وَأَدَاءِ الأَمَانَةِ.

Do not be deceived by their prayers and fasting, for they have habituated themselves to performing prayers and observing fasting so customarily that they will feel desolate if they neglect them. Yet, you should test them through honesty and fulfillment of trusts.[2]

`Amr ibn Abi’l-Miqdām has reported that in his first visit to him, Imam al-Bāqir (‘a) said to him,

تَعَلَّمُوا الصِّدْقَ قَبْلَ الْحَدِيثِ.

Learn how to be honest before you study ḥadīth.[3]

Abū-Kahmas has reported that when he conveyed the greetings of `Abdullāh ibn Abī-Ya`fūr to Imam al-Ṣādiq (‘a), the Imam (‘a) said:

عَلَيْكَ وَعَلَيْهِ السَّلاَمُ. إِذَا أَتَيْتَ عَبْدَ اللهِ فَأَقْرِئْهُ السَّلاَمَ وَقُلْ لَهُ: إِنَّ جَعْفَرَ

Peace be upon you and him. When you visit `Abdullāh, convey my greetings and say to him, “Ja`far ibn Muḥammad says, ‘Consider the matters due

1- Shaykh al-Kulaynī, *al-Kāfī* 2:104, H. 1.
2- Shaykh al-Kulaynī, *al-Kāfī* 2:104, H. 2.
3- Shaykh al-Kulaynī, *al-Kāfī* 2:104, H. 4.

بْنَ مُحَمَّدٍ يَقُولُ لَكَ: أُنْظُرْ مَا بَلَغَ بِهِ عَلِيٌّ عَلَيْهِ السَّلاَمُ عِنْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِه فَالْزَمْهُ، فَإِنَّ عَلِيّاً عَلَيْهِ السَّلاَمُ أَنَّمَا بَلَغَ مَا بَلَغَ بِهِ عِنْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِصِدْقِ الْحَدِيثِ وَأَدَاءِ الأَمَانَةِ.

to which `Alī (‘a) attained such a supreme position with the Messenger of Allah (ṣ) and then commit yourselves to them. In fact, `Alī (‘a) attained the position that he attained with the Messenger of Allah (ṣ) due to two things: honesty and fulfillment of trusts.’”[1]

`Abdullāh ibn Abī-Ya`fūr has reported Imam al-Ṣādiq (‘a) as saying:

كُونُوا دُعَاةً لِلنَّاسِ بِالْخَيْرِ بِغَيْرِ أَلْسِنَتِكُمْ، لِيَرَوْا مِنْكُمُ الإِجْتِهَادَ وَالصِّدْقَ وَالْوَرَعَ.

Act as heralds to goodness in the milieus of people by other means than your tongues (i.e. speech) so that they can become aware of your diligence, honesty, and piety.[2]

Straightforwardness

To be straightforward, steadfast, and resolute in work is one of the features of those who play the role of excellent examples in society, because it has a big bearing on the building of man’s personality and the development and establishment of good social relations with others.

The Ahl al-Bayt (‘a) have called the attentions to this feature when they advised their followers to endure and continue on a certain work for one year at least so that the others would not think of them as unsteady and irregular. Besides, the results of any deed cannot come to sight in a short period;

1- Shaykh al-Kulaynī, *al-Kāfī* 2:104, H. 5.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:513, H. 1.

therefore, it is necessary to be patient and wait so that one can learn with certainty whether this deed is valid or invalid.

In *al-Kāfī*, Shaykh al-Kulaynī, through a valid chain of authority, has reported Imam al-Bāqir (‘a) as saying:

أَحَبُّ الأَعْمَالِ إِلَى اللهِ عَزَّ وَجَلَّ مَا دَاوَمَ عَلَيْهِ الْعَبْدُ وَإِنْ قَلَّ.

The most cherished deed in the sight of Almighty Allah is the work in which a servant persists, no matter how little it may be.[1]

Through another valid chain of authority, Shaykh al-Kulaynī has reported Imam `Alī ibn al-Ḥusayn (‘a) to have said:

إِنِّي لأُحِبُّ أَنْ أُدَاوِمَ عَلَى الْعَمَلِ وَإِنْ قَلَّ.

I do love to keep doing a certain work, no matter how little it may be.[2]

إِنِّي لأُحِبُّ أَنْ أُقْدِمَ عَلَى رَبِّي وَعَمَلِي مُسْتَقِرٌّ.

I surely would love that when I meet my Lord, I will have been constant in my work.[3]

Excellent Examples

Through their guidelines and advice, the Ahl al-Bayt (‘a) have aimed at building a virtuous community and excellent examples in Muslim society. They have sometimes directed their partisans towards the necessity of adorning themselves with the highest Islamic moral standards that represent this excellent example and, on other occasions, condemned them for showing vicious traits.

Let us now refer to some pieces of discourse in which the Ahl al-Bayt (‘a) have depicted the picture of true Shī`ah and sublime excellent examples in the virtuous community.

1- Shaykh al-Kulaynī, *al-Kāfī* 2:82, H. 2.
2- Shaykh al-Kulaynī, *al-Kāfī* 2:82, H. 4.
3- Shaykh al-Kulaynī, *al-Kāfī* 2:82, H. 5.

Ḥamrān ibn A`yun has quoted Imam al-Ṣādiq (‘a) as narrating the following account:

Imam `Alī ibn al-Ḥusayn (‘a) was sitting in his house when the door was knocked. He asked one of his bondmaids to open the door. “We are a group of your Shī`ah,” they shouted from behind the door.

As soon as he heard this statement, the Imam (‘a) jumped so hurriedly that he was about to fall down. When he opened the door, he moved back and said:

كَذبُوا! فَأَيْنَ السَّمْتُ فِي الْوُجُوه؟ أَيْنَ أَثَرُ الْعِبَادَة؟ أَيْنَ سِيمَاءُ السُّجُود؟ إِنَّمَا شِيعَتُنَا يُعْرَفُونَ بِعِبَادَتِهِمْ وَشَعَثِهِمْ. قَدْ قَرَّحَت الْعِبَادَةُ مِنْهُمُ الآنَافَ، وَدُثِرَت الْجِبَاهُ وَالْمَسَاجِدُ؛ خُمْصُ الْبُطُون، ذُبْلُ الشِّفَاه، قَدْ هَيَّجَت الْعِبَادَةُ وُجُوهَهُمْ، وَأَخْلَقَ سَهَرُ اللَّيَالِي وَقَطَع الْهَوَاجِرُ جُثَثَهُمْ؛ الْمُسَبِّحُونَ إِذَا سَكَتَ النَّاسُ، وَالْمُصَلُّونَ إِذَا نَامَ النَّاسُ، وَالْمَحْزُونُونَ إِذَا فَرِحَ النَّاسُ؛ يُعْرَفُونَ بِالزُّهْد، كَلاَمُهُمُ الرَّحْمَةُ، وَتَشَاغُلُهُمْ بِالْجَنَّة.

You are lying. Where are the marks on the faces? Where are the signs of worship? Where are the features of prostration? Our Shī`ah are only those who are characterized by much worship and shagginess. Their noses are impaired due to worshipping, and their foreheads, as well as the other organs of prostration, are effaced. Their stomachs are atrophied and their lips are withered. Worship has changed their faces, staying up at nights has fatigued them, and hot weather has affected their bodies. They praise Almighty Allah when other people are silent, offer prayers when other people are asleep, and are sad when other people are happy. Their distinctive feature is asceticism, their wording is mercy and their main concern is (how to win) Paradise.[1]

1- `Allāmah `Allāmah al-Majlisī, *Biḥār al-Anwār* 65:169, H. 30.

Jābir (ibn `Abdullāh) has reported Imam al-Bāqir (‘a) as saying to him,

يَا جَابِرُ، إِنَّمَا شِيعَةُ عَلِيٍّ عَلَيْهِ السَّلاَمُ مَنْ لاَ يَعْدُو صَوْتُهُ سَمْعَهُ وَلاَ شَحْنَاؤُهُ بَدَنَهُ؛ لاَ يَمْدَحُ لَنَا قَالِياً، وَلاَ يُوَاصِلُ لَنَا مُبْغِضاً وَلاَ يُجَالِسُ لَنَا عَائِباً. شِيعَةُ عَلِيٍّ عَلَيْهِ السَّلاَمُ مَنْ لاَ يَهِرُّ هَرِيرَ الْكَلْبِ، وَلاَ يَطْمَعُ طَمَعَ الْغُرَابِ، وَلاَ يَسْأَلُ النَّاسَ وَإِنْ مَاتَ جُوعاً. أُولَئِكَ الْخَفِيضَةُ عَيْشُهُمُ الْمُنْتَقِلَةُ دِيَارُهُمْ؛ إِنْ شَهِدُوا لَمْ يُعْرَفُوا، وَإِنْ غَابُوا لَمْ يُفْتَقَدُوا، وَإِنْ مَرِضُوا لَمْ يُعَادُوا، وَإِنْ مَاتُوا لَمْ يُشْهَدُوا؛ فِي قُبُورِهِمْ يَتَزَاوَرُونَ.

O Jābir, the true Shī`ah of `Alī (‘a) are only those whose voices do not exceed their hearings and detestations do not exceed their bodies. They neither praise those who detest us, nor have regard for those who hate us, nor associate with those who revile us. The true Shī`ah of `Alī (‘a) do not bark like dogs, covet like crows, or beg people openly even if they starve. Their earnings are hardly sufficient. Their dwellings are roving. When they are present, they are not recognized. When they are absent, they are not missed. When they are sick, nobody visits them. When they die, nobody participates in their funeral ceremonies. They exchange visits in their graves.

Jābir asked, “Where can I find such people?”

The Imam (‘a) answered,

فِي أَطْرَافِ الأَرْضِ بَيْنَ الأَسْوَاقِ، وَهُوَ قَوْلُ اللهِ عَزَّ وَجَلَّ: (ھ ہ ہ ہ ے ۓ).

You will find them living in the outskirts among the marts. They are those intended in Allah’s saying, “They are humble towards the believers and dignified before the unbelievers. (5:54)”[1]

1- `Allāmah `Allāmah al-Majlisī, *Biḥār al-Anwār* 65:168, H. 28.

Ab-Baṣīr has reported Imam al-Ṣādiq (‘a) as saying:

شِيعَتُنَا أَهْلُ الْوَرَعِ وَالإِجْتِهَاد وَأَهْلُ الْوَفَاء وَالأَمَانَة وَأَهْلُ الزُّهْد وَالْعِبَادَة؛ أَصْحَابُ إِحْدَى وَخَمْسِينَ رَكْعَةً فِي الْيَوْمِ وَاللَّيْلَة، الْقَائِمُونَ اللَّيْلَ الصَّائِمُونَ النَّهَارَ، يُزَكُّونَ أَمْوَالَهُمْ وَيَحجُّونَ الْبَيْتَ وَيَجْتَنِبُونَ كُلَّ مُحَرَّمٍ.

Our Shī`ah are the people of piety, diligence, faithfulness, and honesty. They are also the people of asceticism and worship. They offer fifty-one units of prayer in a single day and night. They pass their nights with worship and their days with fasting. They purify their wealth, go on pilgrimage to the House of God, and refrain from committing any forbidden act.[1]

Ibn Abī-Najrān has reported that he heard Imam al-Riḍā (‘a) saying:

مَنْ عَادَى شِيعَتَنَا فَقَدْ عَادَانَا، وَمَنْ وَالاَهُمْ فَقَدْ وَالاَنَا، لأَنَّهُمْ مِنَّا، خُلِقُوا مِنْ طِينَتِنَا. مَنْ أَحَبَّهُمْ فَهُوَ مِنَّا، وَمَنْ أَبْغَضَهُمْ فَلَيْسَ مِنَّا. شِيعَتُنَا يَنْظُرُونَ بِنُورِ الله، وَيَتَقَلَّبُونَ فِي رَحْمَةِ الله، وَيَفُوزُونَ بِكَرَامَةِ الله. مَا مِنْ أَحَدٍ مِنْ شِيعَتِنَا يَمْرُضُ إِلاَّ مَرِضْنَا لِمَرَضِهِ، وَلاَ إِغْتَمَّ إِلاَّ

Whoever antagonizes our Shī`ah is antagonizing us and whoever shows loyalty to them is showing loyalty to us, because they are part of us. They were created from the same clay from which we were created. He who loves them is one of us, but he who hates them does not belong to us. Our Shī`ah see through the light of Almighty Allah, move about in the mercy of Him, and will win the dignity of Him. We feel the same pains that any one of our Shī`ah feels during ailment, we become grieved whenever any of them becomes

1- Shaykh al-Ṣadūq, *Ṣifāt al-Shī`ah*, pp. 2; `Allāmah al-Majlisī, *Biḥār al-Anwār* 68:167, H. 33 as quoted from the previous reference book.

إِغْتَمَمْنَا لِغَمِّهِ، وَلاَ يَفْرَحُ إِلاَّ فَرِحْنَا لِفَرَحِهِ، وَلاَ يَغِيبُ عَنَّا أَحَدٌ مِنْ شِيعَتِنَا أَيْنَ كَانَ فِي شَرْقِ الأَرْضِ أَوْ غَرْبِهَا، وَمَنْ تَرَكَ مِنْ شِيعَتِنَا دَيْناً فَهُوَ عَلَيْنَا، وَمَنْ تَرَكَ مِنْهُمْ مَالاً فَهُوَ لِوَرَثَتِهِ. شِيعَتُنَا الَّذِينَ يُقِيمُونَ الصَّلاَةَ وَيُؤْتُونَ الزَّكَاةَ وَيَحجُّونَ الْبَيْتَ الْحَرَامَ وَيَصُومُونَ شَهْرَ رَمَضَانَ وَيُوَالُونَ أَهْلَ الْبَيْتِ وَيَتَبَرَّؤُونَ مِنْ أَعْدَائِهِمْ. أُولَئِكَ أَهْلُ الإِيمَانِ وَالتُّقَى، وَأَهْلُ الْوَرَعِ وَالتَّقْوَى، مَنْ رَدَّ عَلَيْهِمْ فَقَدْ رَدَّ عَلَى اللهِ، وَمَنْ طَعَنَ عَلَيْهِمْ فَقَدْ طَعَنَ عَلَى اللهِ؛ لأَنَّهُمْ عِبَادُ اللهِ حَقّاً، وَأَوْلِيَاؤُهُ صِدْقاً. وَاللهِ إِنَّ أَحَدَهُمْ لَيَشْفَعُ فِي مِثْلِ رَبِيعَةَ وَمُضَرَ فَيُشَفِّعُهُ اللهُ فِيهِمْ لِكَرَامَتِهِ عَلَى اللهِ عَزَّ وَجَلَّ.

grieved, and we feel happy whenever any of them feels happy. No one of our Shī`ah can be out of our auspices, whether he was in the east or the west of the earth. The debt that is left by any one of our Shī`ah is in our responsibility while the estate is his heirs'. Our Shī`ah are those who perform the prayers, defray the zakāt tax, go on the Ḥajj Pilgrimage to the Holy House of Allah, observe fasting during the month of Ramaḍān, declare their loyalty to the Prophet's household, and declare their disavowal of the enemies of them. Those are the people of faith and God-fearing, and the people of piety and devoutness. He who rejects them is rejecting Allah, and he who defames them is speaking ill of Allah, because they are the true servants and the genuine disciples of Him. By Allah I swear, each individual of them will be granted (on the Day of Resurrection) the right to intercede for as many people as the individuals of the tribes of Rabī`ah and Muḍar. This is Almighty Allah's honor to them.[1]

To end, let us present this admirably superb discourse,

1- `Allāmah al-Majlisī, *Biḥār al-Anwār* 65:167, H. 25.

known as the description of the God-fearing, in which Imam `Alī (‘a) describes the partisans of the Ahl al-Bayt (‘a). A few paragraphs of this discourse have been previously cited within the particularities of the virtuous community.[1]

1- Al-Karāchakī in his book of *Kanz al-Fawā'id* has reported on the authority of Abū-Ḥamzah al-Thumālī on the authority of Yaḥyā ibn Ummi'l-Ṭawīl that Nawf al-Bakkālī said:
I have had some requests to be granted by the Commander of the Faithful, Imam `Alī ibn Abī-Ṭālib (‘a). Therefore, I sent to him Jundab ibn Zuhayr, al-Rabī` ibn Khuthaym, and his nephew Hammām ibn `Abādah ibn Khuthaym, who was well-known for asceticism and devoutness. We all thus came to meet Imam `Alī (‘a) who was about to leave to lead a congregational prayer in the mosque. Followed by us, he directed towards a group of people, who seemed to be indulging in luxury, exchanging jokes and amusing each other. When they knew that Imam `Alī (‘a) was approaching them, they stood up hurriedly and greeted him. The Imam (‘a) responded to their greeting and asked, “Who are you?” “We are a group from your Shī`ah,” they answered. “O group,” the Imam (‘a) said, “Why can I see neither the marks of Shī`ism nor the adornment of bearing love for us—the Ahl al-Bayt—on your appearances?” Embarrassed, they could not find any answer.
Then Jundab and al-Rabī` approached the Imam (‘a) and asked, “O Commander of the Faithful, what are the marks and specifications of your Shī`ah?” Showing no desire to answer them, the Imam (‘a) said, “O two men, fear Allah and do good deeds, for Allah is with those who fear Him and those who do good deeds.”
Hammām ibn `Abādah, who was diligently devoted to worship, said to him “O Commander of the Faithful, I beseech you in the Name of Him Who has conferred honor upon all of you—the Ahl al-Bayt—and given you exclusively and endowed you with special favors, please tell us about the specifications of your Shī`ah.”
“Do not put me under an oath,” the Imam (‘a) said, “I will tell you all about these specifications.”
The Imam then took Hammām from the hand and led him to the ⇨

أَمَّا بَعْدُ، فَإِنَّ اللهَ ـ سُبْحَانَهُ وَتَعَالَى ـ خَلَقَ الْخَلْقَ حِينَ خَلَقَهُمْ غَنِيّاً عَنْ طَاعَتِهِمْ آمِناً مِنْ مَعْصِيَتِهِمْ، لأَنَّهُ لاَ تَضُرُّهُ مَعْصِيَةُ مَنْ عَصَاهُ، وَلاَ تَنْفَعُهُ طَاعَةُ مَنْ أَطَاعَهُ، فَقَسَمَ بَيْنَهُمْ مَعَايِشَهُمْ، وَوَضَعَهُمْ مِنَ الدُّنْيَا مَوَاضِعَهُمْ. فَالْمُتَّقُونَ فِيهَا هُمْ أَهْلُ الْفَضَائِلِ: مَنْطِقُهُمُ الصَّوَابُ، وَمَلْبَسُهُمُ الاِقْتِصَادُ، وَمَشْيُهُمُ التَّوَاضُعُ. غَضُّوا أَبْصَارَهُمْعَمَّا حَرَّمَ اللهُ عَلَيْهِمْ، وَوَقَفُوا أَسْمَاعَهُمْ عَلَى الْعِلْمِ النَّافِعِ لَهُمْ. نَزَلَتْ أَنْفُسُهُمْ مِنْهُمْ فِي الْبَلاَءِ كَالَّتِي نَزَلَتْ فِي الرَّخَاءِ. لَوْ لاَ الأَجَلُ الَّذِي كَتَبَ اللهُ عَلَيْهِمْ لَمْ تَسْتَقِرَّ أَرْوَاحُهُمْ فِي أَجْسَادِهِمْ طَرْفَةَ عَيْنٍ، شَوْقاً إِلَى الثَّوَابِ، وَخَوْفاً مِنَ الْعِقَابِ. عَظُمَ الْخَالِقُ فِي أَنْفُسِهِمْ فَصَغُرَ مَا دُونَهُ

Now then, Allah the Glorified, the Sublime, created (the things of) creation. He created them without any need for their obedience or harm from their sinning, because the sin of anyone who sins does not harm Him nor does the obedience of anyone who obeys Him benefit Him. He has distributed among them their livelihood, and has assigned them their positions in the world. Thus, the God-fearing in it are the people of distinction. Their speech is to the point, their dress is moderate and their gait is humble. They keep their eyes closed to what Allah has made unlawful for them, and they put their ears to that knowledge which is beneficial to them. They remain in the time of trials as though they remain in comfort. If there had not been fixed periods (of life) ordained for each, their spirits would not have remained in their bodies even for the twinkling of an eye because of (their) eagerness for the reward and fear of chastisement. The greatness of the Creator is seated in their heart, and, so, everything else appears small in their eyes.

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mosque where he (‘a) offered a two-unit short prayer, sat down, turned his face towards us, and, encompassed by people from all sides, praised and thanked Almighty Allah and said,…
(*quoted from `Allāmah al-Majlisī’s Biḥār al-Anwār 65:192, H. 48*).

فِي أَعْيُنِهِمْ، فَهُمْ وَالْجَنَّةُ كَمَنْ قَدْ رَآهَا، فَهُمْ فِيهَا مُنَعَّمُونَ، وَهُمْ وَالنَّارُ كَمَنْ قَدْ رَآهَا، فَهُمْ فِيهَا مُعَذَّبُونَ. قُلُوبُهُمْ مَحْزُونَةٌ، وَشُرُورُهُمْ مَأْمُونَةٌ، وَأَجْسَادُهُمْ نَحِيفَةٌ، وَحَاجَاتُهُمْ خَفِيفَةٌ، وَأَنْفُسُهُمْ عَفِيفَةٌ. صَبَرُوا أَيَّاماً قَصِيرَةً أَعْقَبَتْهُمْ رَاحَةً طَوِيلَةً، تِجَارَةٌ مَرْبِحَةٌ، يَسَّرَهَا لَهُمْ رَبُّهُم. أَرَادَتْهُمُ الْدُّنْيَا وَلَمْ يُرِيدُوهَا، وَأَسَرَتْهُمْ فَفَدَوْا أَنْفُسَهُمْ مِنْهَا. أَمَّا اللَّيْلَ فَصَافُّونَ أَقْدَامَهُمْ، تَالِينَ لِاَجْزَاءِ الْقُرْآنِ يُرَتِّلُونَهَا تَرْتِيلاً، يُحَزِّنُونَ بِهِ أَنْفُسَهُمْ، وَيَسْتَثِيرُونَ بِهِ دَوَاءَ دَائِهِمْ، فَإِذَا مَرُّوا بِآيَةٍ فِيهَا تَشْوِيقٌ رَكَنُوا إِلَيْهَا طَمَعاً، وَتَطَلَّعَتْ نُفُوسُهُمْ إِلَيْهَا شَوْقاً، وَظَنُّوا أَنَّهَا نُصْبَ أَعْيُنِهِمْ، وَإِذَا مَرُّوا بِآيَةٍ فِيهَا تَخْوِيفٌ أَصْغَوْا إِلَيْهَا مَسَامِعَ قُلُوبِهِمْ، وَظَنُّوا أَنَّ زَفِيرَ جَهَنَّمَ

Thus to them Paradise is as though they see it and are enjoying its favors.[1] To them, Hell is also as if they see it and are suffering punishment in it. Their hearts are sorrowful, they are protected against evils, their bodies are thin, their needs are scanty, and their souls are chaste. They endured (hardship) for a short while, and in consequence they secured comfort for a long time. It is a beneficial transaction that Allah made easy for them. The world aimed at them, but they did not aim at it. It captured them, but they freed themselves from it by a ransom. During a night they are upstanding on their feet reading portions of the Qur'ān and reciting it in a well-measured way, creating through it grief for themselves and seeking by it the cure for their ailments. If they come across a verse creating eagerness (for Paradise) they pursue it avidly, their spirits turn towards it eagerly, and they feel as if it is in front of them. And when they come across a verse, which contains fear (of Hell), they bend the ears of their hearts towards it, and feel as though the sound of Hell and its cries are reaching their ears. They bend

1- *Nahj al-Balāghah*, Sermon No. 193.

themselves from their backs, prostrate themselves on their foreheads, their palms, their knees and their toes, and beseech Allah, the Sublime, for their deliverance. During the day, they are enduring, learned, virtuous and God-fearing. Fear (of Allah) has made them thin like arrows. If any one looks at them, he believes they are sick, although they are not sick, and he says that they have gone mad. In fact, great concern (i.e., fear) has made them mad. They are not satisfied with their meager good acts, and do not regard their major acts as great. They always blame themselves and are afraid of their deeds. When anyone of them is spoken of highly, he says: "I know myself better than others, and my Lord knows me better than I know. O Allah do not deal with me according to what they say, and make me better than they think of me and forgive me (those shortcomings) which they do not know. The peculiarity of anyone of them is that you will see that he has strength in religion, determination along with leniency, faith with conviction, eagerness in (seeking) knowledge, with forbearance, moderation in riches, devotion in worship, gracefulness in starvation, endurance in hardship, desire for the lawful, pleasure in guidance

وَشَهِيقَهَا فِي أُصُولِ آذَانِهِمْ، فَهُمْ حَانُونَ عَلَى أَوْسَاطِهِمْ، مُفْتَرِشُونَ لِجَبَاهِهِمْ وَأَكُفِّهِمْ، وَأَطْرَافِ أَقْدَامِهِمْ، يَطْلُبُونَ إِلَى اللهِ فِي فَكَاكِ رِقَابِهِمْ. وَأَمَّا النَّهَارَ فَحُلَمَاءُ عُلَمَاءُ، أَبْرَارٌ أَتْقِيَاءُ، قَدْ بَرَاهُمْ الْخَوْفُ بَرْيَ الْقِدَاحِ، يَنْظُرُ إِلَيْهِمُ الْنَّاظِرُ فَيَحْسَبُهُمْ مَرْضَى، وَمَا بِالْقَوْمِ مِنْ مَرَضٍ، وَيَقُولُ: قَدْ خُولِطُوا! وَلَقَدْ خَالَطَهُمْ أَمْرٌ عَظِيمٌ! لاَ يَرْضَوْنَ مِنْ أَعْمَالِهِمُ الْقَلِيلَ، وَلاَ يَسْتَكْثِرُونَ الْكَثِيرَ، فَهُمْ لأَنْفُسِهِمْ مُتَّهِمُونَ، وَمِنْ أَعْمَالِهِمْ مُشْفِقُونَ. إِذَا زُكِّيَ أَحَدٌ مِنْهُمْ خَافَ مِمَّا يُقَالُ لَهُ، فَيَقُولُ: أَنَا أَعْلَمُ بِنَفْسِي مِنْ غَيْرِي، وَرَبِّي أَعْلَمُ مِنِّي بِنَفْسِي! اللَّهُمَّ لاَ تُؤَاخِذْنِي بِمَا يَقُولُونَ، وَاجْعَلْنِي أَفْضَلَ مِمَّا يَظُنُّونَ، وَاغْفِرْ لِي مَا لاَ يَعْلَمُونَ. فَمِنْ عَلاَمَةِ أَحَدِهِمْ أَنَّكَ تَرَى لَهُ قُوَّةً فِي دِينٍ، وَحَزْماً فِي لِينٍ، وَإِيمَاناً فِي يَقِينٍ، وَحِرْصاً فِي عِلْمٍ، وَعِلْماً فِي حِلْمٍ،

and hatred from greed. He performs virtuous deeds but still feels afraid. In the evening, he is anxious to offer thanks (to Allah). In the morning, his anxiety is to remember (Allah). He passes the night in fear and rises in the morning in joy — fear lest night is passed in forgetfulness, and joy over the favor and mercy received by him. If his self refuses to endure a thing that it does not like, he does not grant its request towards what it likes. The coolness of his eye lies in what is to last forever, while from the things (of this world) that will not last he keeps aloof. He transfuses knowledge with forbearance, and speech with action. You will see his hopes simple, his shortcomings few, his heart fearing, his spirit contented, his meal small and simple, his religion safe, his desires dead and his anger suppressed. Good alone is expected from him. Evil from him is not to be feared. Even if he is found among those who forget (Allah) he is counted among those who remember (Him), but if he is among the rememberers he is not counted among the forgetful. He forgives him who is unjust to him, and he gives to him who deprives him. He behaves well with him who behaves ill with him. Indecent speech is far from him, his utterance is lenient, his evils

وَقَصْداً فِي غِنىً، وَخُشُوعاً فِي عِبَادَة، وَتَجَمُّلاً فِي فَاقَة، وَصَبْراً فِي شِدَّة، وَطَلَباً فِي حَلاَل، وَنَشاطاً فِي هُدىً، وَتَحَرُّجاً عَنْ طَمَع. يَعْمَلُ الأَعْمَالَ الصَّالحَةَ وَهُوَ عَلَى وَجَل، يُمْسِي وَهَمُّهُ الشُّكْرُ، وَيُصْبِحُ وَهَمُّهُ الذِّكْرُ، يَبِيتُ حَذِراً، وَيُصْبِحُ فَرِحاً، حَذِراً لَمَّا حُذِّرَ مِنَ الْغَفْلَة، وَفَرِحاً بِمَا أَصَابَ مِنَ الْفَضْلِ وَالرَّحْمَة. إِنِ اسْتَصْعَبَتْ عَلَيْه نَفْسُهُ فِيما تَكْرَهُ لَمْ يُعْطِهَا سُؤْلَهَا فِيما تُحِبُّ. قُرَّةُ عَيْنِه فِيما لاَ يَزُولُ، وَزَهَادَتُهُ فِيما لاَ يَبْقَى، يَمْزُجُ الْحِلْمَ بِالْعِلْمِ، وَالْقَوْلَ بِالْعَمَلِ. تَرَاهُ قَرِيباً أَمَلُهُ، قَلِيلاً زَلَلُهُ، خَاشِعاً قَلْبُهُ، قَانِعَةً نَفْسُهُ، مَنْزُوراً أَكْلُهُ، سَهْلاً أَمْرُهُ، حَرِيزاً دِينُهُ، مَيِّتَةً شَهْوَتُهُ، مَكْظُوماً غَيْظُهُ. الْخَيْرُ مِنْهُ مَأْمُولٌ، وَالشَّرُّ مِنْهُ مَأْمُونٌ. إِنْ كَانَ فِي الْغَافِلِينَ كُتِبَ فِي الذَّاكِرِينَ، وَإِنْ كَانَ فِي الذَّاكِرِينَ لَمْ يُكْتَبْ مِنَ الْغَافِلِينَ. يَعْفُو عَمَّنْ ظَلَمَهُ، وَيُعْطِي مَنْ حَرَمَهُ، وَيَصِلُ مَنْ

قَطَعَهُ. بَعيداً فُحشُهُ، لَيِّناً قَوْلُهُ، غَائباً مُنْكَرُهُ، حَاضراً مَعْرُوفُهُ، مُقْبلاً خَيْرُهُ، مُدْبراً شَرُّهُ. فِي الزَّلاَزِلِ وَقُورٌ، وَفِي الْمَكَارِهِ صَبُورٌ، وَفِي الرَّخَاءِ شَكُورٌ. لاَ يَحِيفُ عَلَى مَنْ يُبْغِضُ، وَلاَ يَأْثَمُ فِيمَنْ يُحِبُّ. يَعْتَرِفُ بِالْحَقِّ قَبْلَ أَنْ يُشْهَدَ عَلَيْهِ. لاَ يُضَيِّعُ مَا اسْتُحْفِظَ، وَلاَ يَنْسَى مَا ذُكِّرَ، وَلاَ يُنَابِزُ بِالأَلْقَابِ، وَلاَ يُضَارُّ بِالْجَارِ، وَلاَ يَشْمَتُ بِالْمَصَائِبِ، وَلاَ يَدْخُلُ فِي الْبَاطِلِ، وَلاَ يَخْرُجُ مِنَ الْحَقِّ. إِنْ صَمَتَ لَمْ يَغُمَّهُ صَمْتُهُ، وَإِنْ ضَحِكَ لَمْ يَعْلُ صَوْتُهُ، وَإِنْ بُغِيَ عَلَيْهِ صَبَرَ حَتَّى يَكُونَ اللهُ هُوَ الَّذِي يَنْتَقِمُ لَهُ. نَفْسُهُ مِنْهُ فِي عَنَاءٍ، وَالنَّاسُ مِنْهُ فِي رَاحَةٍ. أَتْعَبَ نفسه لاخِرَتِه، وَأَرَاحَ النَّاسَ مِنْ نَفْسِهِ. بُعْدُهُ عَمَّنْ تَبَاعَدَ عَنْهُ زُهْدٌ وَنَزَاهَةٌ، وَدُنُوُّهُ مِمَّنْ دَنَا مِنْهُ لِينٌ وَرَحْمَةٌ، لَيْسَ تَبَاعُدُهُ بِكِبْرٍ وَعَظَمَةٍ، وَلاَ دُنُوُّهُ بِمَكْرٍ وَخَدِيعَةٍ.

are non-existent his virtues are ever present, his good is ahead and mischief has turned its face (from him). He is dignified during calamities, patient in distresses, and thankful during ease. He does not commit excess over him whom he hates, and does not commit sin for the sake of him whom he loves. He admits truth before evidence is brought against him. He does not misappropriate what is placed in his custody, and does not forget what he is required to remember. He does not call others bad names, he does not cause harm to his neighbor, he does not feel happy at others misfortunes, he does not enter into wrong and does not go out of right. If he is silent, his silence does not grieve him, if he laughs, he does not raise his voice, and if he is wronged, he endures until Allah takes revenge on his behalf. His own self is in distress because of him, while the people are in ease from him. He puts himself in hardship for the sake of his next life, and makes people feel safe from himself. His keeping away from others is by way of asceticism and purification, and his nearness to those to whom he is near is by way of leniency and mercifulness. His keeping away is not by way of vanity or feeling of greatness, nor his nearness by way of deceit and cheating.